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Peace Be Unto You

Healing & Prosperity Thoughts

TO BE USED FROM

MAY 20 to JUNE 19

Healing: Thy quickening, free-flowing life renews and heals me.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Thy Spirit of prosperity is quickened in me, and I am successful in all my undertakings.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

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Health and Prosperity

CONTACT WITH THE CHRIST MIND

CHARLES FILLMORE

WE MAY TAKE it for granted on the basis of many Scripture passages that all of us who accept God as an associate in our life are consciously in intimate contact with the Holy Spirit. However it will strengthen our faith and greatly add to the effectiveness of the Holy Spirit in its work with us if we understand its character and the law under which it co-operates with us in the development of mind, body, and affairs.

Theologians differ in their conceptions of the Holy Spirit. Some define it as a principle, but the majority refer to it as He; that is, the third person of the Trinity. In the Scriptures it is named variously. In Genesis 1:2 it is spoken of as "the Spirit of God" moving upon the face of the waters. We read in Job 33:4:

"The Spirit of God hath made me,

And the breath of the Almighty giveth me life

Bible authorities (Scofield, for example) s that wherever El Shaddai occurs in the Hebrew Scri tures it should have been translated "Nourisher" "Strength-giver," which in Hebrew is the feminin name for God. This verse may be read:

"The Spirit of God hath made me,
And the breath of the Mother giveth me life."

In Psalms 104:30 it is written, "Thou sende forth thy Spirit." The Spirit is omnipresent, as r vealed in the 139th Psalm:

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?"

Read all this psalm for a comprehension of the un versality of the Holy Spirit's work in the creation man and the evolution of the soul.

The Holy Spirit in Divine Mind corresponds our thought in our mind. God is Mind; God's idea His creation is His Son, and that idea executing th plans of the original Mind corresponds to our thinl ing in its work of constructing the plans that we hav idealized. We may idealize without restriction, bu when we come to the execution of our ideas, w have to respect certain laws, which we sometime consider restrictions. So we can idealize the un limited Divine Mind, but when this Mind is brougl into our world or consciousness it is limited to ou conception of it.

With a clear understanding of the relation tha ideas bear to their manifestation, we can approac God with confidence; then we have access to the rea unlimited creative ideas and we co-operate with th Holy Spirit and get greater results. We can thus la

hold of the healing and prosperity thoughts for this month and confidently affirm that in mind we are quickened and are made whole; that we are prospered, and that we are successful in all our ways, because we are working with and through the whole Spirit of God, or the Holy Spirit of wisdom and love.

In Matthew Jesus asked the Pharisees, "What think ye of the Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in the Spirit call him Lord, saying,

"The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?
If David then calleth him Lord, how is he his son?"

This lesson, which Jesus gave to His disciples, brings out clearly the relation that the universal or Jehovah mind bears to the personal or Christ mind. This also suggests that David was not the forebear of Christ, but that the Lord or Christ of David existed before the human person was born. It follows that the Christ in Jesus existed before the personality. This is true of all of us. Christ is the spiritual mind in every individual, and the spiritual mind is the offspring of the universal or Jehovah mind.

When Paul said, "Until Christ be formed in you," he referred to the development in man of the supermind.

All the divine perfection that exists in the universal Jehovah mind can be brought into direct contact with its image and likeness, the Christ, imprinted in the beginning in each individual soul. As

he develops spiritually man releases, rounds out, a fully expresses that divine perfection which is pote tially in his soul.

Our healing thought for this month will mal conscious contact with the Christ mind univers and will quicken and release the energy stored up the cells of the subconscious mind, and the proce of rejuvenation will begin its work. This renewal man's youth through the recognition of Jehovah co firms Psalm 103:

"Bless Jehovah, O my soul;
And all that is within me, *bless* his holy name.
Bless Jehovah, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and ter
der mercies;
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle."

All those who have in faith persistently applie this law of spiritual acknowledgment of the Chris have received benefits that bear witness to the fac that man can overcome sin, sickness, and old age an rise out of the race belief in human limitation, an finally attain eternal life as Jesus Christ attained i

Jesus warned us not to lay up treasure in a ma terial way but to be "rich toward God," as taugh in the 12th chapter of Luke. Jesus was rich towar God in that He knew how to release the creativ substance implanted in Him from the beginning. Thi same substance is within every one of us; when re

leased, it makes contact with the universal substance, and invisible currents of supply begin to carry their riches to us. It is not necessary that we understand scientifically all the activities of the pent-up substance in our mind and body, although we shall eventually understand every step of the way.

A simple word of blessing poured out upon that which we have or that which we can conceive as possible for us as sons of the all-providing God will at least begin to release the superabundance of Spirit substance, and we shall have an inner confidence and faith in the providence of our Father.

Jesus warned us not to be anxious about temporal needs but to pray, believing, and to bless and give thanks; and right in the face of seeming insufficiency we should demonstrate plenty. Jesus illustrated this when He showed how giving thanks with a devout consciousness for this inner substance would multiply the apparently insignificant resources (the five loaves and two fishes) until they should meet the hunger of more than five thousand persons.

A textbook on the redemption or reconstruction of man should cover every phase of human character. Human egotism should be repressed, man's spiritual identity exalted. Remedies for the greatest evils of humanity should be given plentifully, and the lesser evils minimized.

Our Scriptures, with the guidance of "the Spirit of truth" recommended by Jesus combined, form such a textbook for Christians. In this combination is found instruction fitted to the needs of the multitude. The timid and fearful read, "Have not I commanded thee? Be strong and of good courage; be not

affrighted, neither be thou dismayed: for Jehov
thy God is with thee whithersoever thou goest.'

How an inflated personal ego usurps and fina
destroys one who has at one time been anointed ki
of Israel is illustrated in the life of Saul. The stim
lation of the spiritual ego is forcefully taught a
demonstrated by prophets and great religious lea
ers. It is written in the Psalms:

"I said, Ye are gods,
And all of you sons of the Most High."

Jesus reiterated this and was denounced by the Pha
sees because He declared, "I and the Father a
one."

Christian metaphysicians have discovered ma
can greatly accelerate the formation in himself of th
Christ mind by using affirmations that identify hi
with the Christ. These affirmations often are so fa
beyond the present attainment of the novice as t
seem ridiculous, but when it is understood that th
statements are grouped about an ideal to be attained
they seem fair and reasonable.

The spiritual man is clothed by the aspirations
the thoughts, and the acts of the natural or physica
man. It is here, in this realm of so-called matter, tha
character is formed. By faith, prayer, meditation
and inward resolutions man identifies himself with
the spiritual man and forms in both mind and body
the things affirmed. There was no visible evidence
of Jesus' unity with the Father when He affirmed, "
and the Father are one." His disciples said: "Lord
show us the Father, and it sufficeth us." So we find
that we must be true to our ideals, and clothe them
in our mind with an assumption of their tangi-

ity even before they have appeared. We must ay, believing that we have received, and we shall eive.

States of mind established in the consciousness ther to themselves vitamins, cells, nerves, muscles, e flesh itself. To see oneself in mind spiritually ırageous, strong, and healthy will form a cell rtex in the primal elements of the organism, ich in due season will work to the surface in a per-ct body.

We must all learn to look to the mental man for ıses. For example, no one but a metaphysician ows the origin of disease germs. The physician es it for granted that disease germs exist as an egral part of the natural world; the metaphysician es disease germs as the manifested results of anger, enge, jealousy, fear, impurity, and many other nd activities. A change of mind will change the aracter of the germ. Love, courage, peace, strength, d good will form germs of good character and ild bodily structures of a nature like these qualities mind.

The same general law is carried out in every-ng with which man has to do. Financial success or lure depends upon the attitude of mind active in th those who achieve success and those who fall der the negations of failure. To attain prosperity, nk about prosperity, industry, and efficiency. Fill ır mind to overflowing with thoughts of success; lize that the fullness of all good belongs to you divine right. To this add a feeling of happiness d joy and you have the recipe for abundant and ting prosperity.

The Kingdom of Heaven

ITS LOCATION

KATHLEEN W. WELCH

Neither shall they say, Lo, here! or, There!
for lo, the kingdom of God is within you.

OF ALL THE revolutionary teachings of Jesu the above is one of the most startling wh one considers the times in which He live The Jehovah of the Jewish people was an aweson being far removed from sinning mortals. The Jewis people were taught that He was in His "holy holies," but only a privileged few were allowed a mittance to this portion of the Temple in ord to make special intercession for the people. Th people of that time loved and respected their Go but to them He was far from being the loving Fath of Jesus' teaching. They were separated from Hi by a barrier erected between mortality and divinit They were like serfs living under the rule of a overlord rather than, as Jesus taught, like shee lovingly guided and protected by a good shepher Jesus dissolved this barrier and brought God dow into the very hearts of the people. "The kingdo of God is within you," He said.

Today this feeling of separation from God still prevalent in many a person's mind. There still a reaching out and up to God; still a feelir on the part of many of being alone to cope wi life's problems. Men feel a burden of personal r

ponsibility for their health, their work, and all their ffairs. Heaven is still a mystic place 'way up in the kies. Yet Jesus' whole mission, the only reason for His appearance on earth at all, was to teach exactly he opposite. Chapter after chapter of the Gospels s filled with the record of His teachings regarding he location, availability, beauty and power of the ingdom of heaven and of God, His beloved Father. His life, crucifixion, resurrection, and ascension are ll proofs of the truth of His teaching.

His words are simple and very much to the oint. One might think it quite impossible to misnderstand or misinterpret them either at the time hey were uttered or in subsequent years. But they ave been misinterpreted by many of His professed ollowers, and this misinterpretation has caused unold suffering, hardship, poverty, and disease. The Biblical record tells us that for about three generaions after the ascension of Jesus His disciples and heir students passed on His teachings and proved hese teachings, including "work," in the simple, irect, uncompromising way in which He Himself ad taught and demonstrated. Then gradually the asic principles of this dynamic way of life—the imple approach, the unswerving loyalty and aderence to Jesus' precepts, the demonstrated proofs f the truth of these principles—were lost or at east so obscured as to be almost unrecognizable; nd it is only in recent years that these simple yet rofound truths of Christianity have been brought o light again, bringing healing, peace, happiness, nd prosperity to all persons who are willing to ccept and use them.

The words of Jesus that definitely place or loc the kingdom of heaven or kingdom of God these: "Neither shall they say, Lo, here! or, The for lo, the kingdom of God is within you." Jesus a said, "The time is fulfilled, and the kingdom God is at hand; repent ye, and believe in the gos [good news]." Can anything be clearer?

"Impossible!" you say. "How can anything limitless, so infinite, so perfect and desirable, 'within' man?—so full of weaknesses and sins a shortcomings! Such a thing is unbelievable."

As if to repudiate this mortal reasoning, anoth challenging declaration comes ringing down t ages: "Know ye not that ye are a temple of Go and *that* the Spirit of God dwelleth in you?" Agai "Know ye not that your body is a temple of the Ho Spirit which is in you?"

This seems to put the whole matter squarely u to man. It is one thing to assume that the kingdo of heaven is some condition or place to be reache in the far-distant future and therefore to be safel relegated to that future. It is quite another thin when we are awakened to the fact that every mo ment of our life we have had within us that perfec consciousness which is the "heaven" or perfectio of living and being, and that we have been ignorin it, shutting our eyes and ears and understanding t its glorious possibilities within and around us.

No one would be so foolish as to suppose tha the kingdom of God could be contained within man What Jesus pointed out is the fact that God's king dom, being the realm of infinite Spirit-mind, fill all space, is all-permeating and all-encompassing

d that it is a power and energy that is expressed man through his consciousness, and is expressed him in no other way. Happiness is a state of mind. ve is a state of mind, as are also joy and peace. would be a tragic thing if these states could ly be experienced in some future place and at me future time, and then not certainly. The ason that so many people fail to find happiness that they do not know where to look for it. ey look for it in outer conditions and circumances and it eludes them, and the outer pleases and indulgences leaves them still unsatisfied d with a feeling of frustration. Material possions, the praise of men, even the companionship men can offer no permanent satisfaction. These e all in the realm of the temporary and fleeting. sting happiness, peace, joy, and prosperity must me from the inside; these states of mind must be pressed through man if they are ever to be exessed by man. There is no other way; and when an has once found this inner source, he will never ain lose it. It will be available for his use throught eternity.

Robert Browning many years ago wrote:

o know rather consists in opening out a way
Whence the imprisoned splendour may escape,
han in effecting entry for a light
upposed to be without."

Dean Inge said: "Every mystic tells us that aven is around us all the time." This same truth s the central theme of all Jesus' teaching. The ngdom of heaven is not afar off, but here, all ound you, within you, part of you. Open your

eyes and see! Never once did He say, "Keep commandments now and after you die you will to heaven" nor "Be self-sacrificing, self-abasing n and in some other life you will get your rewar But Jesus persistently promised a state of happin joy, and peace as a reward here and now for fa and recognition of God's presence and power in a around man: "According to your faith be it do unto you," now. "I came that they may have life, a may have *it* abundantly," now. And this most co forting of all assurances; "Fear not, little flo for it is your Father's good pleasure to give you t kingdom."

Ships and aircraft are fitted with a gyroscop device known as a "stabilizer." This device kee the craft from rocking with every passing wave gust of air. The understanding of Jesus' teachi "The kingdom of God is within you," is our "st bilizer." It gives us poise, serenity, and a sense power and dominion in these times of uncertainti and upheavals. Dwelling in the "secret place of th Most High," we are not tossed this way and th by the chaotic conditions of this world, but we g serenely on our way in our own natural atmospher which is that of the kingdom of heaven, governe by Spirit and Spirit's laws.

Many pilots have spoken or written of the sen sations experienced by them while piloting the planes way up above the clouds. It seems, they sa as though they gradually drop the earth, with all i petty anxieties and troubles, far beneath them an rise into a pure, clear realm in which there is an never could be any trouble, any fear, any hurt of an

:t whatever. They describe it as an exalted feeling physical, mental, and spiritual freedom. A very ıilar sensation comes to one who has made con- ous contact with that inner realm, the kingdom of ɔd. The anxieties, fears, confusions, and limitations the world fade away, and new joys and capabilities d a deep sense of happiness and peace pervade the ısciousness. The atmosphere is a rarefied one; the te is one of spiritual awareness in which co- eration with God makes all things possible.

The faith and love in a man's heart, Jesus taught, the open-sesame to the marvels of this ever- esent, blessing-filled kingdom of heaven. By faith wever He did not mean a blind faith but an un- :standing recognition and acceptance of divine wer and willingness to act immediately for man's ɔd. This consciousness, which is really a con- ɔusness of expectancy of good, constitutes man's ıven, now as in Jesus' time: "Now are we the ıs of God." Here shall you prove that you are a ı of God, here or nowhere. Here and now "ye shall ɔw the truth, and the truth shall make you free." the Creator's mind, which is infinite, there is ther past nor future, but only the eternal now. e state of consciousness that is called "heaven" in this eternal now, available to all alike. It is ıtained in the command "Be ye transformed by renewing of your mind, that ye may prove at is that good and acceptable and perfect will God." This proving may be done in your present ɔerience, and the transformation into good is the tain result of a persistent and patient "renewing the mind." Looking within to the kingdom for

wisdom and guidance will soon reveal to the sincer searcher the good, acceptable, and perfect will o God for him.

"For to the man that pleaseth him *God* givet wisdom, and knowledge, and joy."

(TO BE CONTINUED)

Beyond Speech

LEOLA LITTREL

If speech could only carry
  The soul's deep, voiceless cry;
I would tell you God is goodness,
  And I would tell you why.

Then you would feel the presence
  And the sure unfailing care
Of God, who waits beside us
  And hears our faintest prayer.

If words could only picture
  The uplifting sense of grace
That God grants to the believing,
  You would seek His dwelling place.

But the power of words is empty—
  Spirit is too profound;
God's good is beyond the confines
  Of the artifice of sound.

And only the earnest seeker,
  Whose faith is strong and clear,
Can feel the priceless comfort
  Of God, forever near.

My Greatest Asset

Is My Faith In God

A TRUE STORY REPRINTED FROM PROGRESS

CEIL MacDONALD

PERHAPS AN effective way of showing the transformation Truth has made in my life would be to quote excerpts from the journal I have t since childhood, selecting certain unhappy ughts of a dozen years ago and contrasting them h recent reflections of my present state of mind.

After several years of "taking the cure" for tuberosis—"chasing the cure," some say (and it is a re appropriate term, since the cure is more easily ased" than "taken")—I found myself in a turl of bitterness and cynicism. These entries in my rnal, which give some idea of the spiritual buffetl experienced, were made while I was in a sanaum where many other young people were also ggling against discouragement and frustration.

"*January 3* There is nothing stable to hold to. rywhere I turn there is only restlessness and unainty. I seem to have lost all faith in myself. ll believe that God exists somewhere, but He no ger counts the hairs of my head; He is indifferent ny individual distress. I am angry with life. I am ry with God. I should like to break something. . . . re is one thing more finally futile than life: it eath. And there is nothing one can do about it."

"*March 24* Just about the time I feel I've re-

covered a tiny flash of my old comfortable faith, m intelligence throws a stronger light upon the super stition and whisks it away. This agony of restlessnes seems to be a battle between religion and intelligenc in which the latter always scores. But my own in telligence is so limited. In the heights of wisdom on should find happiness, but my feeble thinking ha not brought me peace. I am still afflicted with tha characteristically Christian tendency to critical self examination and a constant realization of my ow fallibility which, since I lack the Christian's relianc upon divine strength to supply his deficiencies, make me feel lost and very wretched."

"*March 31* I don't want to become blasé and cyni cal. I will not become embittered. I want to trus life and love it. Religion would make it all so eas if I could only believe in a nice, kind, indulgen God who really cares when my heart aches. But faith is not an act of one's will."

"*July 26* I am rather fearful of life. I am no more cowardly than most people, but the though comes to me that we are utterly powerless in th hands of a pitiless destiny and that destiny closel resembles our own character, the elemental force of our nature, which we can never quite control n matter how we struggle. Perhaps the secret of a successful life lies in the delusion that the struggl is worth while."

"*February 3* Life is not fair! It is tantalizing. I plays with you as a cat plays with a mouse. It takes al you can give, but when you expect something in re turn it laughs in your face. It lures you and then having made a fool of you, sneers at your weakness.'

"*June 23* Such a life as this is! Such a world to live in! One might as well be a stoic and let things happen as they will. With all my trying I get nowhere. Oh, please, isn't there a God?"

I was more thoroughly discouraged that year than ever before. The superficial cheerfulness that I doggedly adhered to was only a mask to hide my bitter thoughts. No use whimpering of course, but I might as well admit to myself that my fight for health was useless. And without health I could never hope to do the work I had prepared myself for. What irony that I had spent three years in nurses' training, and now the period of my own need of nurses' care had increased to three times three years! All my foolish dreams of helping humanity as well as my personal ambitions might as well be relinquished gracefully. There was at least something in being a good loser. No one need know of the heartache under the surface.

In August an old friend visited me. I tried not to let him see how I envied him. He was still young and already quite successful. I was still young too, but instead of getting any nearer to the star I had hitched my wagon to I had sunk into a hole in the ground and had no prospect of getting out.

Other people had remarked about my splendid spirit, but this friend was not so easily taken in. Somehow he probed beneath the surface and realized that I needed very different and drastic treatment. As if it were yesterday I remember how he sat by my bedside on a sleeping porch that opened toward the mountains. Across the valley, beyond the shimmering mesa, Pikes Peak towered in the sunlight.

Our conversation had been lively and stimulating. I had such respect for the quality of his mind and such admiration for the way he had shaped his life that I drank in every word. Finally however I could hardly believe my ears. With an arresting quietness he had said,

"You can be sick all the rest of your life if you want to be."

It was like a dash of cold water. I could make no immediate reply. Did he think I wanted to be sick? Could he believe that I "enjoyed poor health," that I had deliberately chosen a life of invalidism? I had been used to sympathy, to admiration for my patience and fortitude. This remark suggested an attitude utterly strange and incomprehensible. I felt rebuked, and rebuked unjustly! For a moment resentment flared, and hurt pride. But I had the sense to realize that such a loyal friend could not suddenly turn traitor. I knew him to be genuinely kind. It would be better to ignore his unfeeling statement. Or should I explain to him that the doctors were always scolding me for my restiveness, that I submitted to staying in bed only because I had been warned of dire consequences if I failed to obey orders and because I had learned from previous experience that any attempt at normal living increased the activity of the disease? It was obvious that he didn't understand.

But in those widening moments of silence I finally realized that he was not only kind but that he was wise. He was offering me help of some sort!

And so I asked, "What do you mean?"

"There is a power in the universe instantly avail-

able for our every need. By working with this power, I believe, you can make yourself *new* lungs," he answered with quiet assurance.

He went on to describe this power, attributing to it such qualities as love, wisdom, energy——

"Are you talking about *God?*" I broke in. (That could hardly be, I thought to myself. Surely a person of his intellectual capacity and attainments must have discarded such a superstition long ago.)

"If you like," he replied, "or you may call it force if you'd rather, or creative energy or life or love. It is Spirit. And I am convinced that it is everywhere: in the air we breathe, in the sunshine, in your heart and my heart, and in your body too."

He talked hour after hour. I was more than fascinated. I was spellbound. In my restless search for proof of a benevolent God I had read many interpretations of religion and had encountered just such ideas as this; but I had passed them by. Now however it seemed as if a veil had been drawn aside and I was looking upon things as they really are. It was a mental perception, a spiritual quickening, yet the physical world took on an aspect of loveliness that I had not been aware of before. The sunshine had a special golden quality, the sky was suddenly more deeply blue, the grass was greener and more alive. A bird alighted on a telephone wire and caroled forth such thrilling sweetness that I could hardly bear it. The very air seemed vibrant with vitality and power. I was overwhelmed with the new radiance and beauty of these long-familiar scenes. I must have held out my hand or made some sort of staying gesture, for I remember that my friend said,

"You have had enough for one day."

And we talked of other things.

Enough for one day? It was enough for one lifetime! Yet it was only a beginning, a very slow and uncertain one it sometimes seemed. But that was a revelation of reality to me. No miracle happened. I didn't get well overnight. In fact, within a week after my friend's visit I was confronted with a situation that seemed nothing short of calamitous. When I learned that I could no longer remain at the sanatorium, I begged the physician in charge to let me work just enough to pay for my staying on, but he thought I would very likely never be able to work again. The only alternative was to move into the near-by city and live with my sister.

That seemed unfair, because she was much younger than I and her salary in her very first position was scarcely adequate for herself. It was enough that she had been willing to stay in the city near me and to come out to see me once or twice a week. To burden her with the support of an invalid was poor return for her loyalty. But she was eager to assume the responsibility, and in my new-found faith I trusted that I should not be a burden for very long.

When we were settled in our small apartment I received the announcement of a gift subscription for UNITY from the friend who had visited me. What a help it was! After a while my sister became as eager a student as I, and we subscribed for other Unity publications. My health improved so that I was soon able to do most of the housework.

Sometimes my progress seemed pretty slow and uneven. I had so much to learn, so many old habits

of thinking to weed out and transplant with sturdy, constructive new ones. But I can honestly say that I never again gave way to discouragement. I knew that I *could* get well, and I felt that it was up to me to do so. Thenceforth my "taking the cure" was a matter of mental and spiritual discipline. Though it often seemed to me that my spirit was many strides ahead of my body, I had to set my face in the right direction, and one by one the stubborn symptoms yielded. It was a blessing that circumstances had removed me from the sanatorium's atmosphere of sickness and discouragement. My sister expected me to get well. We talked health, we thought health. We wrote letters to Silent Unity and received comfort, encouragement, and spiritual illumination. We grew along together in our understanding of Truth and in learning to apply its principles. Our apartment became a happy little home to us and a place where our friends loved to come.

We made treasure maps too, and when we compared results we were surprised and amused to find that we had each selected the picture of a nurse sitting at a desk with a pen in her hand (an advertisement reproduced in several current magazines that year) to represent myself. I think the girl actually looked a little like me, but it was her pen rather than her uniform that made her seem an appropriate representative, for by that time I had quite given up the idea of nursing and was concentrating on writing as a career. And upon our maps we had pasted affirmations concerning my success in that field.

But the first work I did was to relieve my doctor's secretary while she was on vacation. I wore a

nurse's uniform and sat at a desk with a pen in my hand. It was almost startling how that picture came to life! I have had some success in writing too, but the uniform must have been mightier than the pen in that instance; for as I write this I am on night duty in a sanatorium, with almost one hundred patients under my care. My sister is happily married and lives in a distant State. For more than two years I have been completely independent.

Sometimes when I stop to realize that I've been able to step back into the profession after being out of touch with it for so many years (except as I, a patient, required nursing care for myself), it seems rather astonishing. At first I lacked confidence because of my inexperience, and the responsibility of being on duty alone at night almost frightened me. Frequently emergencies have arisen in which I have had to rely upon my own judgment. I have prayed for wisdom and done the best I could—and I have been far more grateful than the physician or chief nurse could ever realize when my decisions received their approval the following morning.

I had been somewhat reluctant to take up nursing again. My own illness was too recent for me to desire such exclusive association with sick people. Besides, writing was the thing dearest to my heart, and it seemed a much safer undertaking for one whose history contained as much physical disability as mine. But opportunities for nursing came, and checks for manuscripts were too infrequent to support me entirely. And I am glad that it has worked out this way. Writing is still dear to my heart, but the little lurking fear that I might not

stand up under the physical strain of nursing is dispelled now. I have stood up beautifully.

However the thing that pleases me most is the intimate contact with human souls that my work gives me, the opportunity to administer to discouraged hearts as well as to ailing bodies, the chance to prove by my own radiant happiness that life is good and the world is beautiful and joy is everywhere. My patients do not know that I have ever been ill myself. Some of them in justification of their discouragement have said, "But you don't know what it's like to lie here month after month!" Ah, don't I know? Not only month after month but year after year! But I merely say, "Yes, but I do know how wonderful it is to be well, and I assure you that life is more than worth the effort you are making."

I don't preach to them, but I earnestly pray that my deep joy and gratitude for the beauty of life that crowds me on every side will somehow show through and help them to take heart. I sometimes feel that if I can make them realize the value of happiness—that it is as much their duty to be happy as it is to observe the rules of the sanatorium and just as effective as a curative measure—I shall have done more for them ultimately than I could hope to accomplish by giving pills or hypos or alcohol rubs.

Not long ago, in commenting upon my good fortune in securing a better position than many nurses have who have been working for twenty years, a friend of mine said, "Your being a registered nurse is your greatest asset."

"No," I replied, "my greatest asset is my faith in God."

And now for these more recent reflections from my journal:

"*January 22* Months slip by more swiftly than days did a few years ago. These long intervals do not mean that there has been nothing of importance to write about but that there is no leisure. It means however that there isn't that turbulent, chaotic living that used to drive me to writing out my thoughts in a desperate effort to find some coherence and meaning to the riddle of existence. My days are calm now. Even in the midst of hurrying and endless things to do, there is a central haven within myself where I dwell in peace and detachment."

"*January 10* I find it difficult to confine my views within the limits of definition, yet my relations with the universe are more definite and tangible than ever before. . . . I find firm ground beneath my feet . . . Is there anything more rewarding in all the world than faith justified?"

"*March 15* My existence is rich and happy and so full of beauty that I sometimes have the impulse to reach out and stay God's hand, as if for the moment any further revelation of the consummate artistry of creation would be more than I could bear. . . . People have accused me of shutting my eyes to evil, as an ostrich hides its head in the sand. The evil still exists, they assure me. But I do not shut my eyes. I keep them wide and clear and true. There is a spiritual discernment that transcends physical sight. If I did not believe with all my heart and soul that only the beautiful and the perfect is true, then I would scorn this whole philosophy and call it self-deception. But I have seen things as they really are,

and I wouldn't accept my former blindness for all the world. Beauty is too precious. If I should ever lay claim to the title of poet, it will not be because of anything I have written or may ever write but because I can lay my ear to the earth and hear the music of the universe, I can look upon the commonplace and unlovely and see beauty in the heart of it. When a person knows that, he cannot be haphazard in his search for Truth. He will strip off layer after layer of the superficial and the false and never be satisfied until he stands face to face with reality."

"*October 6* Years ago I couldn't pray. Today I speak from my heart to the Spirit of love and wisdom:

"There is nothing that separates me from Thee. Thou art my highest aspiration, my largeness of heart, my desire for the good and true. I must not think that any besetting weakness undermines my essential integrity. Such thought, the figment of my own consciousness, is the only sluice gate that can withhold the flood of Thy presence. Let the clean waters of Thy Spirit flow through me, sweeping from every covert of my being any shred of debris that dishonors my comprehension of Thee.

"Thou art the only source of strength, and this source opens in my own heart, springing from the innermost depths of my very self, flowing from within outward. I stand firm, arms outstretched, giving out to the world the wisdom and the sureness that are mine, drawing strength and assurance from within me, knowing that what I am inherently is richer and more sufficient than any exterior thing. . . . There is nothing that separates me from Thee."

The Inevitable Impulse

ESTHER FRESHMAN

AFTER MANY YEARS of war we stand now in quiet land, at the threshold of world peac In the hearts of many there are prayers c deep gratitude, in some earnest prayers for wisdo and guidance. But in the hearts of many men the is still a tumult that rivals the confusion and chac of the battleground, while in still others there is th bleakness and grayness of disillusionment, apath despair.

There are many who have already turned to the private pursuits, vaguely grateful that they may d so. There are persons at the crossroads, bewildere wondering what the quick changes mean. There a still others whose hearts open like chalices to r ceive the problems of all mankind.

Douglas MacArthur, a proud burden carrier c his people during the war, whose shoulders hav only straightened now to take on an even heavie and graver burden, in his speech to the world the signing of the Japanese surrender papers mac this declaration to all men:

"We have had our last chance. If we do n now devise some greater and more equitable systen Armageddon will be at our door. The proble basically is theological and involves a spiritual r crudescence and improvement of human charact that will synchronize with our almost matchless a vance in science, art, literature, and all material an

cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

These are the impelling words of a great warrior, who led his country and its allies through defeat to the victory on the battlefield. He now stands, a champion of peace, urging all men to turn to the highest within them, and to devote this highest to a common purpose, the saving of the world and making of it a place where all men can live in harmony, dedicated to worthy and noble purposes.

"The problem," he says, "involves . . . improvement of human character." Through the darkness of the past years men have devoted themselves to something outside their personal affairs, something so much greater than one individual that they have felt disposed to give their very life for the attainment of it. In the morning light of the peace that has come man must dedicate himself to something still greater, the building of a world in which God can be freely expressed in the activities of every man.

Man has access to tremendous power. This power has brought the world to the end of this great conflict. This power is so great that it can destroy all mankind. But the mind that has mastered the knowledge of this overwhelming power has the same great knowledge for controlling it and for making of man the kind of individual who can construct a world that will be of benefit to all. True progress means co-operation with God. Here we need access to a higher intelligence, to the primal source of strength, to an all-illuminating wisdom. In the dark-

est part of the night of war there was an ever greate turning to God. Sublime are the tales of man's reach ing to his divine source and finding courage, strength and the love that is all-enduring. "The worse th world is without the deeper we all need to go with in," says Harry Emerson Fosdick in his collectio of sermons entitled "Living under Tension." That i just what all right-thinking men and women did until the fearful darkness was finally dissipated b the goodness of God's light, and once again ma is on the brink of a new day, a day full of the great est promise, a day laden with achievements that ma bring man into his promised kingdom and lead hin to lasting joy and well-being.

Through the war years, above the din of battle the spiral of men's prayers ascended to the heavens The doors of men's hearts came open and God be came the welcome guest of His children. Men turne naturally to their source in their greatest time o need, and the need was answered.

In prayer then we do fulfill one of the prim needs of our spiritual nature, and man is in the act o prayer made better by association with the Highest

"A noble and Godlike character is not a thin of favor or chance, but is the natural result of con tinued effort in right thinking, the effect of long cherished association with Godlike thoughts," say James Allen in "As a Man Thinketh."

MacArthur's surrender-day speech was a prayer a prayer of gratitude to God for bringing us out o our wilderness, a prayer to God for guidance, fo strength and wisdom in the hearts of all men tha they may go forward in their upbuilding, that each

an in finding his best self may contribute that good a unity of purpose which will be for the benefit f all. The victory is yet to come, and the general as analyzed it for the world. The victory is yet to ome within man over himself, as he learns to impel imself toward his true good, toward his higher self, is greatest strength.

Those who have learned these truths and who ave them deep within their hearts, have now their nest contribution to make to the world.

The strength of such co-operation with God ust be exhibited to the world. The Great Teacher nowed us by example, and He was the greatest acher mankind has ever known. We also can teach y example. Every student of Truth has a valuable ontribution to make, beginning right now. Our ayer times must carry over into all the activities f the day, into our relations with all our fellow en. There can be no sidetracking of basic principles. he power of the word is in the actual doing, in e believing sufficiently to abide by principle in very phase of living.

Let us turn then to God in all our ways of life, nd let us abide by His guidance and bring His oodness into our every activity. The way of life is od's way, and all roads eventually lead to Him. long the roads of progress man can have His wonrous good, His love, His illumination, His strength, that the roads to be traveled take on great beauty nd worth-whileness, and they become not ascents ll of hardship but climbs to the peaks of success, citing man to know his power, his fineness, peritting him to realize his importance as he con-

tributes his best for the good of all his fellow men.

God and all His powers and His marvelous attributes are for every man. Man has only to reach out to them, to follow the "inevitable impulse" and they are his in every moment of his living. Man, making himself a channel for God, may express God in all his activities. His thoughts may be of God, his work may be God-inspired, his relationships with his fellow men may bring God's wisdom and love into being. God is not there only for man's distress; He is there for man's joy, for his everyday living, for his constant well-being.

Probably nowhere in the history of civilization has there ever been a more important time for man to serve. His dedication today should be the "improvement of human character," and it must have its beginning in the self. Here is work for all of us to do. A grave task, a joyful one. A great general has given a command to the world. He has asked of man, not that he take up arms, not that he sacrifice his life, but that he make of his life a better one, that he find within himself his God, and that he infuse himself with God's goodness until he may express God in the world of mankind.

Now we shall let our inner beings gravitate toward their center. We shall wholeheartedly recognize and follow the "inevitable impulse." The greatest power of all now has its opportunity to be felt in the world of man. That is God's power, and His strength, His wisdom, His love will come into this world through man, to better man and bless him, to bring him his fulfillment, his happiness, the peace for which the world has forever been seeking.

Let Him Go Free

VAN SCOTEN

For freedom did Christ set us free.

WHEN WE SPEAK of freedom, freedom for ourselves and others, we mean the Christ freedom for which Christ set us free. The Christ life is a perfect life free to express its highest of life, love, health, joy, peace, abundance. "If therefore the Son shall make you free, ye shall be free indeed."

The gift of freedom is one of God's most wonderful gifts to us, His children. Just think. God made us free beings because He trusts us and has faith in our ability to express perfection and accomplish all things. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

It is the divine right of every individual as a child of God to be free to express his true perfect self. Each one of us has his own life to live according to the highest that is within him. I cannot know what the highest is for you any more than you can know what the highest and best is for me. No person can live another person's life for him or tell him how it should be lived. We have no right to force our personal will on another, for that is a sin or violation against the free working of the Holy Spirit.

Assert your God-given right to a free life as a child of God. You have a will and mind of your

own. Use it. If you don't somebody else will force his mind upon you, and certainly no child of God wants to be ruled by another. He wants freedom, wants to express his true perfect self. No one who is not free to express his own life in his very own way is ever happy.

I believe most of us are guilty to a greater or less degree of forcing our personal will upon others. Instead of freeing them we place them in bondage. This is not the Christ way of life. "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Even God himself never bound anyone but gave perfect freedom to each one of His children so that they might learn to stand alone and serve Him. If God had forced His will on us we should have been nothing but mere puppets, automatons. We should not have grown strong in spirituality any more than your child would have grown physically had you done all his walking for him, refusing to let him walk by himself for fear of the bumps he might get. Evidently God foresaw that we should get a good many "bumps" before we reached the kingdom of God, all good.

Thank God that He did not make you a puppet and choose your thoughts for you, but instead gave you perfect freedom and the strength to choose between good and evil. Jesus, who is our example, most certainly placed everyone about Him in the freedom of Spirit. He never bound anyone to Him, not even His disciples. They followed Him of their own free will.

If God so freed us, who are we to try to dictate to another and coerce his will? No matter how near and close the relationship may be, God never gave to us the right of human dictatorship, a right that He Himself does not claim. God gives us freedom, a free will, but stands ever ready when we call upon Him to guide us and direct our life into the right path so that we may express our true self as a perfect manifestation of the Most High.

True friendship is based upon not only love but freedom. I have seen long friendships broken because one of the friends took the attitude that he owned the other and could dictate and force his personal will upon him. Two very wonderful sections of the Bible that will help us in our relations with our friends are I Corinthians 13 and Philippians 4:8. Read these passages often.

We find love bound without freedom to a leash of bondage by the husband or wife who does not recognize the right of true expression for each other, as children of God. A marriage license never gave a husband or wife the right to dictate and rule the other's life, thus hindering the free working of the Holy Spirit in each other. Bind a man to your personal will, making him do whatever you want and you lose him, his love and respect; set him free to the Highest that is within him and you hold him.

Doctors understand how one held in bondage becomes tense and strained. The cells of the body do not function freely, the muscles and nerves are no longer relaxed, and a state of nervous prostration results. Say to the cells of your body: "Relax, relax, relax and rest in the freedom of the Lord." Love

your body, which is the temple of God, into the freedom that is yours by divine right. Your body thus freed cannot resist the healing glow that freedom radiates.

Freedom makes you breathe freely. It makes you relax and fills you with a sense of peace. I once heard a man say, "Oh, if I ever get free from this person I'll be able to breathe again." This is just what bondage or lack of freedom does; it makes one tense and strained. The freedom of Christ makes one powerful, peaceful, and poised.

Are you afraid to free someone you love into the freedom of Christ? You may ask, "But, am I to stand still and let my wife, my husband, my child, my friend do just as he wants, when I know that it is wrong and will make him unhappy?" Yes, in an outer way you are to do just that. God does. However in a spiritual way there is something very definite that you can do. You can speak the word in prayer: that he may gain a greater understanding for living according to the plan perfected for him. Keep your eye "single" and behold his true Christ self. He is a child of God who is learning his lessons here on earth. Do not condemn him for his mistakes. Do not treat him for his "sins." He may be missing the mark of his high calling, but he is not sinful just because he makes a mistake. When he knows better he will do better. Take your thought of fear and anxiety off him and know that infinite wisdom is leading him. The Holy Spirit within him is his only guide and teacher and will lead him in the right path. Remember that God, the Holy Spirit within him, can help him more in two minutes than all your scolding,

bickering, planning, and plotting can do for him in two years. Can't you trust your loved one to God's care? Keep your own thoughts right, knowing only the Truth about him. In this way only can you be your "brother's keeper."

A mother once told me how worried she had been about her son, who was living the wrong kind of a life and was determined to marry a girl beneath him. Through her study of Truth the mother learned how to pray for him, calling forth the Christ that she knew was within him. She never faltered in her faith in him. Day by day she noticed a little improvement in him and his ways. He started making new friends and finally became interested in another girl, whom he later married. The situation was solved in a perfect way, freedom's way. By not forcing her personal will upon the boy the mother made him decide for himself the kind of life he wanted to live, thus strengthening his character.

Parents take upon themselves an undue amount of responsibility which God never meant them to have. God never intended any parent to place the stamp of "ownership" upon one of His children. God has need of a mother and father to help care for and train His children for Him until they are old enough to stand on their own feet and look out for themselves. God shares us with our parents, loved ones, and friends, but He never gives us as personal property to anyone. Every child is a divine possession and belongs to God. "Ye belong to Christ."

We occasionally find the mother who shields her children and holds them so bound to her that she refuses to free them even when grown to manhood

and womanhood. This is not love; it is bondage. Love is not selfish, for it thinks of the loved one's welfare and happiness, not of its own selfish desires. It frees with a Christlike freedom. The Christ mind so filled with love blesses, releases, and frees; it could not do otherwise. No one, not even a mother, has a right to dictate to and coerce into bondage one of God's children.

We may be able to hold children by force, but we lose their love and respect. Love under the domination of force turns to fear and hate. We certainly do not want children to fear and hate us. Sooner or later the loved one will have to stand alone, because he will not always have us to depend upon. If he has never been allowed to make decisions or express his own indwelling Lord according to his own understanding of what was right for him, he will be poorly equipped to meet the issues of life. We must let him walk alone if he is to learn to walk alone.

One who is not allowed to express himself according to the highest within him loses his respect for himself. He ceases to behold his Christ self. He feels a slave in the hands of his keeper, belittled and below the level of his fellows, unable to meet people and cope with situations in life. It is the divine right of everyone to seek the highest in himself, and he will never be satisfied until he has attained it. It is the God Spirit within seeking to express the Christ that is calling him to come up higher and express himself according to his heavenly Father's own particular plan for him. That plan may not be according to your plan for him. But do you know what God's plan for him is? Has He revealed it to

you? No, God reveals His plan only to the one whom it concerns. You must take your hands off him if the Holy Spirit is to find expression through him for his highest good. "O ye of little faith," why can you not trust God in him?

Many parents are quite prone to force careers of their own liking upon their offspring. Just because Father is a doctor and Grandfather before him was also a doctor is no reason to believe that Junior must be a doctor too. Junior, now grown to adulthood, no doubt has ideas of his own if he is expressing the highest that is within him, and may prefer to be a bricklayer. Even good bricklayers are a necessity under God's plan.

Any child who has reached the age when he must decide on his lifework has reached the age of discretion and should be allowed to express himself and decide things for himself. Don't ever suppress this desire. In her book *You and Your Child* Zelia M. Walters says: "Suppressing human beings is like suppressing steam; there is a limit beyond which it cannot be done. There will be an explosion after a while, and it may blow your carefully planned scheme of things to bits."

The fifth commandment says, "Honor thy father and thy mother." This is a very beautiful commandment that should be obeyed by every child of all ages. To honor means to respect. Our attitude toward our parents should be one of love and respect, and we should do all we possibly can to make them happy, but without sacrificing our own life expression (the Holy Spirit within us) as children of God.

Any child of God who fails to express his own true self is committing a sin against God, the Holy Spirit. "No man can serve two masters" (God and somebody else), and "we owe no man anything, save to love one another." All our allegiance to God we pay by expressing the highest that is within us. We cannot serve God perfectly if we are bound to another's will.

God has placed every one of His children here for a purpose. There is some very special work that each one of us has to do, that God intended we should do in order that His kingdom might be made manifest here on earth.

Every true child of God wants to use his God-given talents, thus providing for his own needs and himself creating the design for his own life. People who do not recognize their God-given ability and freedom as children of God are perfectly willing to sit back in an armchair and let somebody else run their life for them. But the individual with an open mind of his own and a desire to assert his freedom of action as a child of God is not easily led by others, because he recognizes and trusts the leading of the Holy Spirit within him. He is not afraid to assert his God-given right of freedom.

If you are not free, call forth your freedom as a child of God. You are free. Express your newborn freedom now, this very instant. Affirm: "Through Christ I am free, unfettered, and unbound."

If some dear one has gone against your wishes in order to express his own true self, know that it was God's desire within him urging him to express what was divinely right for him. Remember that when

God's desire knocks within the soul that is open and receptive to the highest within him this desire must be expressed.

If you have been in the habit of holding anyone in bondage free him into freedom now, this very instant. You must free others if you would be free yourself. Holding another in bondage, you virtually are holding yourself in bondage. In the book *How I Used Truth* H. Emilie Cady says, "One of the surest signs that a person is no longer in bondage himself is his willingness to give others their freedom, to allow others the privilege of seeking and finding God as they will." Affirm for others: "I set you free. I love you into the freedom of Christ, that you may express your true perfect self."

If each one of us would learn the lesson of perfect freedom it would save us and our loved ones from a lot of unhappiness and heartache. Thank God for the gift of freedom.

THAT GOOD OLD BOOK—THE BIBLE

If you have the blues, read the 27th Psalm.

If your pocketbook is empty, read the 37th Psalm.

If people seem unkind, read the 15th chapter of John.

If you are discouraged about your work, read the 126th Psalm.

If you are all out of sorts, read the 12th chapter of Hebrews.

If you cannot have your own way in everything, keep silent and read the 3rd chapter of James.

—SELECTED.

The Prayer Octave

ANNIE S. GREENWOOD

THERE IS AN orderly, systematic prayer procedure that is guaranteed to bring blessings into our life. It is the process by which we take advantage of that all-good, all-loving will of God which awaits our acceptance. Surrounded by the infinite abundance, always ready to be specialized into our specific requirements, it is our part to particularize all-good through belief, adaptation, and complete acceptance. God's part is forever done; we are the ones who delay the manifestation. Such delay may be caused by our ignorance of Truth principles, by a feeling of unworthiness, by failure to take God's promises literally, or by any other negation that temporarily bars out the good we want to experience. We are aware of our needs and longings, we deeply desire and we pray, but we hardly expect to have our prayers answered. It would be almost too good to be true, we say, not realizing that we are building a wall about ourselves that shuts out that for which we pray.

If in praying we followed a specific procedure perhaps we might be more effective. The heart yearns for that consciousness of oneness with the Father which brings not only peace and comfort but an awareness of objective fulfillment. If there is a technique by which to get such results we long to know it.

Our prayer life should rest on the consciousness

that we do seek first the kingdom of God and His righteousness. Then let us give attention to this eight-point process, derived directly from the Bible, and see how perfectly it fits our needs. It is a prayer octave on which we can rely; it will justify careful study and application:

1. *Basic Principle.* "What things soever ye desire, when ye pray, believe that ye have received *them*, and ye shall have *them*." These are the words of Jesus—strong, assuring, definite. As Truth students we know that the "belief in advance" is what forms the mold into which Spirit substance flows, making possible the fulfillment of the prayer. Why not take Jesus at His word, deeply desire, pray believingly, and really know that in Spirit we already have received? If anyone were to suggest that we do not believe the words of the Master, we should be shocked. Very well, then let us place our confidence in what He said and take this declaration of His as our basic principle.

2. *God's Promissory Note.* "Before they call, I will answer; and while they are yet speaking, I will hear." Certainly this statement backs up the words of Jesus with indisputable authority. The heart's deep desire which prompts our prayer is known to the Father not only when we voice it, but it has been known all along, and He has the answer ready, waiting only for us to take the initiative and call for it. We can think of our desired good as lying in readiness for us in the infinite storehouse, waiting to be claimed. Can we trust God enough to take His specific promise at its face value?

3. *No Personal Condemnation.* "If any of you

lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." Frequently this is where we stumble. We feel deeply that we are not wise enough or good enough to know what to choose or to feel worthy of asking for it. How long does it take us to learn that in the Father's love there is no condemnation? He gives to all men liberally and upbraideth not. He does not measure us by our goodness or wisdom or worthiness. No, the Father gives of His unstinting abundance according to our belief, our simple acceptance, regardless of our wisdom or goodness. There is no condemnation.

4. *Wisdom Functions for Us.* "Your Father knoweth what things ye have need of, before ye ask him." Unlimited wisdom is at our service. The Father already knows what we need; this takes the burden of specific decision off our mind. We may know that we need a new position, but we are not wise enough to know just what particular place to choose. Consequently we would do well to claim the position in which we can render our highest service, in which we can find our finest self-expression, and in which we shall be amply paid. Let us not make the mistake of claiming any particular position. The Father knoweth.

5. *Persistence.* "Be ye . . . sober unto prayer"; "continuing stedfastly in prayer." It is we who need to be persistent; God does not need to be told over and over about our desires. Infinite wisdom does not have to be coaxed. Our first believing prayer firmly planted the desire, but no garden will amount to much if merely planted and then left without at-

tention. What we have sown in perfect trust must be constantly warmed with the sunshine of love, watered with expectancy, and cultivated by steady attention. This is what keeps our belief alive and growing. This persistence is our responsibility. Let us not permit the initial planting to be wasted through lack of cultivation.

6. *Simplicity. Sincerity. Secrecy.* Realizing that prayer is something to be continuously practiced, let us observe the fundamental principles of effective prayer. These are the three esses of Jesus' instructions with regard to it: Simplicity: "In praying use not vain repetitions." Sincerity: "When thou prayest, enter into thine inner chamber, and having shut thy door," be earnest and sincere. Secrecy: "Pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." "Shall he not also with him freely give us all things?"

7. *Wholesale Guaranty.* "All things are yours . . . and ye are Christ's; and Christ is God's." This takes us back to the original premise: "What things soever." We need never concern ourselves about asking too much. God's abundance is already ours because we have sought first the kingdom of God and His righteousness and we know therefore that all these things shall be added. We belong to the "royal family" and are natural inheritors of the divine supply. There is no limitation except that which we establish by lack of faith or failure to cleanse from our life those negations which hinder the free inflow.

8. *Gratitude.* "In nothing be anxious; but in everything by prayer and supplication with thanks-

giving let your requests be made known unto God." "Pray without ceasing." This completes the octave. Hearty thanksgiving, gratitude for the blessings already received and those on the way, is one of the most potent elements of prayer. Thankfulness opens wide the door for still further blessings to enter. When we voice our thanks gladly and freely we expand our receptivity and pave the way for continued good. We enrich ourselves by putting our gratitude into words. We become better channels for the inflow and outflow of the good that always surrounds us and that we wish to see manifested. Gratitude is a mighty power for good and a courtesy we owe to God. He promises He will answer our prayers; surely we owe Him our thanks without waiting for the concrete appearance of what we are seeking.

This is the complete prayer octave. If our communion with the Father is to be most effective, let us approach it with trained mind, loving heart, consecrated spirit, and an intelligent understanding of the procedure that permits His will to be done through us.

Thought engenders thought. Place one idea upon paper; another will follow it, and still another, until you have written a page. You cannot fathom your mind. It is a well of thought which has no bottom. The more you draw from it, the more clear and fruitful it will be. If you neglect to think yourself, and use other people's thoughts, giving them utterance only, you will never know what you are capable of.—G. A. SALA

The Gift of Atomic Power

ANN EATON

IN THE DIM light of a sickroom, quietly watching and waiting, a mother prays for the life of her child. Her's is the simplest of prayers, the prayer of faith: "Thy will be done." The crisis comes, it passes quickly, and joy wells up in her being, joy that knows no utterance, save a whispered "Thank God."

Somewhere a mother prays for strength and courage to provide for her fatherless children. Food, shelter, clothing—these things she must now supply alone. So the mother prays simply, "Thy will be done," and as renewed strength flows through her body, faith too is renewed and she sings at her work and peace comes to her soul. This prayer of mothers throughout the world, spoken in simple faith, is the prayer that has sustained the world throughout the ages.

The words of the Master when teaching His disciples, "Except ye turn, and become as little children," should mean more to humanity today than all of the eloquence of statesmen or all of the bewildering, high-sounding phrases of science. Man apparently has failed to consider that the Saviour uttered those words for the benefit of men of the atomic age as well as for the men of His time. Man has failed to grasp and cling to the simple truth that to "become as little children" is to accept with faith and to utilize without fear that which is given to him

from the divine realm of miracles. A child knows no more about the power that makes the toy train run, or the toy dog walk, or the mechanical Santa laugh than the average man knows about the power of the atom. Yet the child is not afraid of the running train, or the walking dog, or the laughing Santa. He accepts them joyfully and without question, from the mysterious and wonderful realm of wisdom of which Mother and Father are a part. No fear compels him to shrink from an awe-inspiring toy that Mother and Father have smiled upon and placed in his hands. Faith is the basis upon which he accepts, and his faith is blind. He cannot analyze parental love. Neither can he analyze his own love for his parents. But he knows that his physical safety and well-being has its roots in that love.

Now the world has received a miracle from the hands of a wise and loving God! To mankind has been revealed the secret of the atom. Man has been permitted to see and to touch and in a measure to control this great power. Divine wisdom has seen fit to intrust to this generation a force so powerful that men blanch at its potentialities; so powerful that wise and brave men bend their heads in study and consultation, unite their efforts untiringly toward the ultimate utilization for which a benevolent Father intends it. Small wonder humanity trembles at such a gift! Small wonder the world today is filled with awe at such an unprecedented revelation!

"Except ye turn, and become as little children," accept with blind faith—and at the same time continue to fight and hate and destroy and plunder and kill? Continue to fear and distrust and envy our

neighbors? No, not that! Not greed, not lust, not hatred and envy, not the power of men or nations, but the power of love for one another.

What vistas of wonders untold are glimpsed in this greatest of all forces in heaven or on earth, love for one another! What majesty of accomplishment, what peace and safety lie within the realm enveloped by brotherly love. Each man loving his neighbor as he loves his own family! Each man respecting the possessions and the life of his neighbor as he respects his own!

Now is the time for man to begin to manifest his inherent love for his kind. Now is the time for prejudice and selfishness and personal glorification to make way for understanding, tolerance, and love. It is time to begin the long, laborious, and final leg of the journey toward man's attainment of divinity. For attain it he must. We have come a long way, even from the not far-distant days when Roman gladiators fought to the death for the amusement of bloodthirsty spectators, but we still have far to go. We shall not perish by atomic power in the hands of man. It is only the awakening, the beginning of an era destined to bring peace and love and understanding upon the earth.

"Be still, and know that I am God." Be still, frantic and bewildered world! "Be still, and know that I am God." If we should be still, as mankind shall be sometime, is it not probable that we should hear the voice that is forever speaking? Might not that voice be saying: "Beloved children, here is another gift from my abundant store. Here is the power that I have used to warm your earth, to cover

it with radiant beauty, to produce the miracle of your bodies, to provide for your every need. Take it my children, and utilize it for the many wonderful things that are in store for you, blessings of which you have never dreamed. This power will lessen your labors; it will relieve you of many of your physical burdens. You shall rest now, and enjoy life until the end of time.

Although you do not fully realize it, you are ready now to accept the creed of brotherly love. You sit peacefully in consultation with one another as one nation, one creed, one race; you strive to soothe and to comfort, to dispel the ills of the world through your love for one another. Upon the counsel table of the United Nations, I place this gift. Do not be afraid. I know what lies beyond. Have faith in My wisdom. Not in arrogance but in meekness you, beloved children, have inherited the earth."

How is man to dispel his fear of this divine, though seemingly terrifying gift? How is he to learn that only through faith in God and love for his fellow men can he direct this new power toward the ultimate good of humanity?

He must learn how to pray? He must learn how to commune with God! He must realize that the secret of atomic power was not revealed to him for the purpose of destroying the earth but for the purpose of building upon the earth a new order of peace and good will among men. He must stop praying senselessly for more earthly treasures and begin thanking God sincerely for what he has, even though it be only his life. He must learn to say, "Thy will be done," and to know that within his mind, heart,

and soul he is resigned through faith in God to His will! He must learn to say, "Give us this day our daily bread," and must know that there is nothing more for which man can rightfully pray. He must learn that in praying thus he surrounds his fellow-men with safety and welfare and brings upon his own soul a peace that only divine love can bestow.

Yes, these lessons must be learned. And who is to be the teacher? What and where is the school for such learning?

Man's conscience! Man must begin to respect the dictates of his conscience. He must learn to guide and to control his thoughts and his deeds to conform to the God-inspired principle of "Love thy neighbor." Deeply and firmly rooted within every man's being is the involuntary functioning of conscience. It acts as surely and as independently of mind as the ear reacts to sound. It is the spiritual sense of man. It is a sense far greater than any of the other senses, for nothing can destroy it. Nothing can take it away or hush the voice of conscience. It is the God principle speaking to each and every man when evil intrudes upon his Godlikeness. If a man obeys it, he is richer by far than the possessor of material riches, for obedience is the law of nature, and a disobedient nature means war, whether it be within man or among nations.

Fear atomic power? Why? Faith has far greater power, yet we do not fear it. It lies within the conscience of mankind to direct the newly revealed application of atomic power into channels of peace and security and undreamed-of blessings. As an intelligent creature man has but to employ his con-

science intelligently and fear will disappear. Fear takes flight when it ceases to be nourished by evil passions.

The group of illustrious scientists whose combined knowledge produced the mechanism with which to explode the atomic bomb cannot control the destiny of the world. No group of statesmen, who speak with lawful authority, can dictate the application of atomic power in the future. In the days of miracles, Jesus said, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." What could be a greater miracle than to raise a man from the dead? Yet it has been done many times since Jesus lived on earth. Men have cast out the demons of disease, fear, poverty, and evil, and they have arisen and walked forth in joy and health, reborn through faith. Miracles indeed!

Now humanity holds in its hands a great secret. To the human intelligence of the present age this great secret has been revealed through the wonders of the atom. Man has learned that the basic elements of the earth are what they are because of their continuous striving either to take on or to throw off infinitesimal units of energy.

Like the basic elements, man too must forever strive to take on or to throw off, else he would no longer be man. Man attracts all that is good for him. As man more closely approaches his full attainment of divinity, he will neither seek to steal nor to hide his possessions from his neighbor, for he has within his individual being all the forces that are necessary for his complete development. The power in man to accomplish perfection is his recog-

nition of the will of God, and love and obedience is the unalterable and irrevocable law of God.

So to pray simply and in utter faith, "Thy will be done," is to acknowledge God's will as the divine wisdom of the universe, the power that guides man's conscience into channels of love rather than hate. It is to know without doubt or fear that divine wisdom is directed toward the good of humanity rather than toward its destruction. God is love, and the power of love, seeking forever and ever to establish man's perfection, will triumph. Man has nothing to fear from the gift of atomic power. He has but to trust the Giver and to prepare himself for "greater *works* than these."

SEEDS

Alice Ann Dorey

The little winds carried our neighbor's seed
To rest within our garden, where anew
It put forth tiny shoots of green and grew
Into a very lovely plant indeed.
But the same gentle breezes shyly freed
Another cradle pod, which straightway blew
Across the lawn into our avenue
And soon became an ugly noxious weed.

Life may be beautiful or very ill
According to the type of seed we sow;
For thought full-blown to words, like seed,
will grow
Into ripe action either to fulfill
A destiny of envy, hate, and strife
Or else to gladden earth with goodly life.

Make That Dream Real

WILLIAM MARCUS RUNNEBAUM

THE CAPABILITIES of man's mind are incomparably greater than the conditions of the environment in which man thinks his earth life is bound. The very thought of limitation is not true; for it is the environment alone that suffers from limitation. Mind transcends it with the power of divinity. Ideas are constantly breaking out of their boundaries, as the petals of a tropical flower burst their buds and shed their fragrance on the surroundings. Mind molds, while environment is merely that which is molded.

Take a look at your surroundings and then check up on your thought world. Believe it or not, what you see was once as intangible as the wind; but through your choice (free will) of creative force you fashioned a heaven or hell right here on earth.

In my work I find that people are very reluctant to admit that their thoughts have placed them in their present environment, especially if the environment is not a pleasing one. Nevertheless before any individual can progress he must take a mental or spiritual inventory. Inventories are a must with progressive business firms, and they are no less a must with individuals who desire to take another step up the ladder of illumination.

For your own information, jot down on a piece of paper all the thoughts you can possibly remember having entertained for the past twenty-four hours.

Be honest and put them down as you remember them. Now check every one of them that contained any malice, hatred, greed, vainglory, egotism, spite, or the like. In other words, check every thought of a negative nature, including sickness, old age, death, and the like. What do you see on the paper? Rather amazing, isn't it?

Upon a careful analysis of your thought you may be startled to find that your thinking has been running rampant negatively. Multiply your immediate list by a week, month, year, or years, and you will begin to get a brief insight into the realm that formed your visible surroundings. The subconscious mind had been charged with those thoughts and your inner, unseen world has been reflected, like the image in a mirror, in the conditions of your environment.

Those who are at peace with their surroundings or environment have become so by the direct opposite of negative thinking. Through affirmative or upbuilding thought, whether realizing it or not, they have shaped their immediate surroundings as the artist shapes the radiant picture on the canvas.

Jesus does not leave us in any doubt as to how we can better our position, upon which environment has an important bearing. The summation of the whole matter is found in His two great commandments. Love God and your fellow man wholeheartedly! "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself. On these two commandments the

whole law hangeth, and the prophets."

Love is the tonic that "tones up" our mental (productive) processes to the maximum in our building around us castles of happiness, rather than hovels of despair.

Many have dreamed of a better life, but they are really afraid to take the prescribed route to its attainment. Jesus said, "Narrow is the gate, and straitened the way, that leadeth unto life [in its full expression], and few are they that find it." He knew when He declared the principle, that comparatively few people would really accept the one way to discipline their thinking, that of concentrating on God and goodness only. "I am the way, and the truth, and the life." No teacher has ever said or could say more than the Master, who has given the one workable principle for overcoming all difficulties and becoming truly happy. How is this possible? The answer lies in the two great commandments that enjoin love. Stop for a moment and consider.

If we allow our heart, soul, and mind to become charged with the energy of love (God's Spirit within), we shall be changed from our present state to a status supreme. To think on and about love is to entertain consciously the thoughts that fashion the new environment in which we want to live. Thoughts of love emanating from Spirit take hold of the ethereal nature and transform it into its primal state of likeness to God.

A being filled with love of and for the Creator can only reach one goal, and that is a full expression of abundant life!

Man is not defeated so much by outer circum-

stances as by the confusion of an unstable mind (dual consciousness of good and evil, of love and hatred). A mind stayed on Spirit can never become the victim of environment but rather creates the environment, over which it establishes supreme command by disciplined thinking. Once a man takes over this command, the kingdom of God breaks through in an effulgence of glory.

It follows in logical order that if a man loves God as enjoined by Jesus, he will of necessity love his neighbor as he loves himself. The two commandments are not incongruous but in perfect harmony with the nature of both the Creator and the created. "God is love," and if we love Him, we can do nothing less than love our neighbor. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." Again John says, "He that loveth his brother abideth in the light, and there is no occasion of stumbling in him."

Love begets love, and since we know that God is love, what greater begetting could we desire? The Master said that the law hangeth or demonstrates on these two commandments. Love is a compelling force that draws or attracts only the things that are lovely. Therefore any dream of better conditions or a better environment can be made a reality through the demonstration of cosmic law (love). God would not content Himself with anything short of supreme happiness, so where you are sure of His presence (Spirit within), happiness must reside. This happiness then is objectified in our attitude (love) toward

others, who help to constitute our immediate environment, which is always subject to being changed by the degree of love that we manifest.

Think love. Speak love. Live love. Then your understanding of God will be clearly indicated.

The power to overcome all problems is latent in every man if he will only demonstrate it.

You can demonstrate your dreams of good in tangible form. The promise holds for you and for everyone who will follow the two great commandments that point toward the way of Truth. "We know that to them that love God all things work together for good."

Spontaneous Communion

Hazel M. Kerr

She looked up from the face of her child
  In delight and whispered to me:
"Oh, isn't she sweet!" And I smiled
  In perfect agreement, and we
Felt suddenly closer akin.
  I look out on this lovely spring day
And wonder just how to begin
  My devotions; just how shall I say
The spiritual joy that I feel?
  Then suddenly I am aware
That even before I could kneel
  My soul had been breathing a prayer,
A prayer I am sure has been heard
  And received with a smile and a nod
Of accord; yet how simple a word:
  "Oh, isn't it beautiful, God!"

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, May 4, 1947

UNITY SUBJECT—*Union or Disunion.*
INTERNATIONAL SUBJECT—*Sources of National Conflict.*—I Kings 12:1-5, 12-15, 19, 20.

1. And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.
2. And it came to pass, when Jeroboam the son of Nebat heard of it (for he was yet in Egypt, whither he had fled from the presence of king Solomon, and Jeroboam dwelt in Egypt,
3. And they sent and called him), that Jeroboam and all the assembly of Israel came, and spake unto Rehoboam, saying,
4. Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.
5. And he said unto them, Depart yet for three days, then come again to me. And the people departed.

12. So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day.
13. And the king answered the people roughly, and forsook the counsel of the old men which they had given him.
14. And spake to them after the counsel of the young

men, saying, My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

15. So the king hearkened not unto the people; for it was a thing brought about of Jehovah, that he might establish his word, which Jehovah spake by Ahijah the Shilonite to Jeroboam the son of Nebat.

19. So Israel rebelled against the house of David unto this day.

20. And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

GOLDEN TEXT—
A man's pride shall bring him low;
But he that is of a lowly spirit shall obtain honor.
—Prov. 29:23.

SILENT PRAYER—*In Christ all my powers are united, and I work to achieve the unity of the Spirit in the bond of peace.*

The power that resides in joint action and accord has been demonstrated in our age as never before. It has convinced many that the nations are altogether "one world" and that they must work together instead of striving among themselves for ascendancy. Except when put to divisive uses the discoveries of science tend to unite all the nations in one. World War II proved the strength there is in unity, the threat of wholesale defeat uniting the allies in a working union of such effectiveness that it won the victory over a highly organized and well-prepared Axis enemy.

The universal welfare will be served only as the

nations learn to work together and live peaceably as a community of peoples. This is the obvious conclusion from the dire experiences of the last war.

Before universal unity can be achieved there must be national unity. Each nation must learn to co-ordinate its powers, join its forces, achieve internal peace and prosperity. Until this is done it cannot go far along the road to international accord.

National unity also has its condition antecedent. That condition is unity of the individual. The divided mind leads to failure, as is illustrated by the division of Solomon's well-knit empire into the separate kingdoms of Israel and Judah under Rehoboam. Conversely, the unified mind achieves dominion over life, self-mastery, and a life that expresses both peace and power. He who is thus master of his faculties has learned to fuse his objective and subjective interests into one so that they fall into accord. The divided mind is represented by the kingdoms of Israel and Judah from the time of Jeroboam and Rehoboam onward. The objective consciousness is Jeroboam, the subjective Rehoboam.

If the nations are to become one world in co-operative effort as they are all one by virtue of being all on the same planet, a center of unification is necessary, for oneness cannot exist without a center. This center is a common will and understanding. A common understanding alone is not sufficient, for the will to act as one must also be present. While from all present indications this community of will and understanding may seem impossible of realization, we need not despair. Inspired leaders can open the eyes of the world and fire the hearts of mankind

to act as one. The world awaits the coming of such leaders, and each and every student of Truth can help to hasten the day by affirming their coming as fulfilled now. "Now is the day of salvation."

A center or focus of energy is necessary for the nation that would co-ordinate its divergent forces and become a power for good. The Federal government has always been accounted such a center because of the scope of its political power and authority.

It is when we come to the individual that we reach the crux of the whole matter. There again a center or focus of power is found to be necessary. The center here is the I AM. Through the instrumentality of the I AM the individual integrates himself with his ideals as a nucleus. The ideals may be high or low, but they must possess heart and mind completely. Service to humanity is a high ideal; the gaining and exercising of power over others is a low one, but both have led men to exert themselves mightily and to centralize their inner powers and resources.

The mightiest ideal that the human heart can conceive of is the ideal of God. Around this as a focal point rally forces that are potent to transform our life and our world. The folly of selfishness and self-centered living ends in division and disaster, whereas sacrificial service to humanity will eventually result in the unifying of the race under the standard of the Christ.

QUESTIONS

1. How has the strength that resides in union been demonstrated?

2. How alone can the universal welfare be promoted?
3. What must precede universal accord?
4. What condition must be established before national unity can be realized?
5. What do the separate kingdoms of Israel and Judah represent?
6. What will be the true center of the one world that prophets and statesmen have foretold and visualized?

Lesson 6, May 11, 1947

UNITY SUBJECT—*Loyalty to the Highest.*

INTERNATIONAL SUBJECT—*Being Loyal to True Religion.*—I Kings 18:20, 21, 30-39.

20. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.
21. And Elijah came near unto all the people, and said, How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him. And the people answered him not a word.

30. And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down.
31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name.
32. And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed.
33. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt-offering, and on the wood.
34. And he said, Do it the second time; and they did

it the second time. And he said, Do it the third time; and they did it the third time.

35. And the water ran round about the altar; and he filled the trench also with water.

36. And it came to pass at the time of the offering of the *evening* oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37. Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and *that* thou hast turned their heart back again.

38. Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39. And when all the people saw it, they fell on their faces: and they said, Jehovah, he is God; Jehovah, he is God.

GOLDEN TEXT—*Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and* that *thou hast turned their heart back again.*—I Kings 18:37.

SILENT PRAYER—*I hold fast to my faith that God is the Spirit of truth.*

In every age total faith has accomplished marvels, while divided faith has allowed its possessor to fall into doubt and consequent failure. With all our faculties centered in God and concentrated on God, we cannot fail to accomplish that on which our heart is set. Half belief means half performance or less, since the rate at which thought magnifies or diminishes a given subject in consciousness tends to grow.

Although each member of the race thinks the

race thought as a matter of course, we do not have to persist in our allegiance to the race manner of thinking. Upon awakening to the truth of our spiritual nature we can withdraw from the stream of the race thought and center our thought in the one source, God. Wholly material thoughts are represented by the people whom Elijah called to come near to him. To convince ourselves of the reality of God and turn our thoughts permanently from sense consciousness to the things of Spirit is the work of Elijah ("Jehovah is God"), who represents the I AM in realization of its unfettered power.

Before we can realize unfettered power we must establish permanent resolutions of purity and covenants of conformity with the higher law of obedience. Elijah repaired the altar of Jehovah that had been thrown down. Obedience seems a simple matter, but the twelve fundamental faculties enter into its perfect expression. Elijah took twelve stones and fitted them together to form the altar, each stone representing one of the sons of Jacob, who won the name of Israel in recognition of his perseverance toward perfection.

Obedience helps us to integrate our powers and control our thoughts. Elijah's sacrifice was a test of reality. Whether the vital energy of life, the divine fire, resides in materiality or in Spirit is a question to be solved to the satisfaction of each person before he can turn his whole thought to acknowledgment of God in all things. Spiritual power is equal to every test that faith can devise, but it does not respond to doubt. Not even the sodden trench or the stones were beyond the power of the divine fire to consume

at the word of Elijah.

Materiality sometimes seems to have a strangle hold on our faith, and radical treatment is required to loosen it in favor of spirituality. Baal is worshiped today in many forms and under many guises. The doctrine that might makes right is one of these, and it has led to countless wars between nations as well as to class wars, civil strife, and private dissension and bickering of every kind. Whoever will make obsolete all soldiering and warring whether with incendiary or atomic bombs or with lesser instruments of destruction will match the achievement of Elijah in calling down fire from heaven to consume the evening sacrifice. Unless this miracle of peacemaking can be achieved, the evening of civilization as we know it is fast drawing on.

The forces of materiality that control men today can be consumed as completely as the bullock that Elijah offered. To do so will take faith as unshakable as his. It may take more effort than Elijah apparently made, or it may not. His real work was knowing principle and recognizing but one power in the universe. "If Jehovah be God, follow him." The I AM is capable of grasping the idea of perfection and holding it fast until it becomes manifest.

QUESTIONS

1. How can we without fail accomplish that on which we set our heart?
2. How do we get out of the stream of the race thought?
3. In this lesson what represents the I AM in realization of its unfettered power?
4. What connection has obedience with the realization of power?

5. Of what was Elijah's sacrifice a test?
6. How can the forces of materiality that control men today be consumed?

Lesson 7, May 18, 1947

UNITY SUBJECT—*The Voice of Conscience.*

INTERNATIONAL SUBJECT—*God in National Affairs.*
—Amos 5:6-15, 21-24.

6. Seek Jehovah, and ye shall live; lest he break out like fire in the house of Joseph, and it devour, and there be none to quench it in Beth-el.

7. Ye who turn justice to wormwood, and cast down righteousness to the earth,

8. *Seek him* that maketh the Pleiades and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth (Jehovah is his name);

9. That bringeth sudden destruction upon the strong, so that destruction cometh upon the fortress.

10. They hate him that reproveth in the gate, and they abhor him that speaketh uprightly.

11. Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof.

12. For I know how manifold are your transgressions, and how mighty are your sins—ye that afflict the just, that take a bribe, and that turn aside the needy in the gate *from their right.*

13. Therefore he that is prudent shall keep silence in such a time; for it is an evil time.

14. Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say.

15. Hate the evil, and love the good, and establish

justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph.

21. I hate, I despise your feasts, and I will take no delight in your solemn assemblies.

22. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts.

23. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24. But let justice roll down as waters, and righteousness as a mighty stream.

GOLDEN TEXT—*Seek good, and not evil, that ye may live.*—Amos 5:14.

SILENT PRAYER—*I seek divine guidance in all my ways, and follow the light as it comes.*

The name Amos means "burden," or "load." The prophet is by nature a burden bearer, foreseeing the penalty for departure from the divine law and filled with a sense of foreboding because of that foreknowledge. His mission is to convince his hearers of the necessity of changing their habits of thinking and living so as to conform to the law and thus gain the rewards of obedience to the demands of the inner life. For life is rigorous in its demands. To live victoriously it is essential for us to keep the law of life; to observe the changeless principles that govern the universe, holding good in the realm of mind as in the material world. In no other way can we win peace and satisfaction.

Metaphysically the prophet Amos represents conscience, the inner voice that directs the subjective forces of mind and body as well as points out the course of conduct and approves or disapproves of

what has been done. "The law was our schoolmaster *to bring us* unto Christ"; and conscience is the schoolmaster that presides over the character, keeping it in line with truth and integrity and, as long as it is obeyed, leading its possessor into larger usefulness and dependability.

The thoughts and qualities in us that lead us to try to do what is just and right are the work of this inner teacher that constantly warns, reproves, guides us. The thoughts and tendencies that spring from the sense plane are not easily brought into line with justice and righteousness. The lower self seeks its own will, ignoring the constancy of universal law, and conduct based on such seeking is conscienceless. The Holy Spirit is not recognized as the teacher of those whose unchecked motive is to have their own will done in all things.

Amos is the prophet of righteousness. His message was an appeal to his countrymen to "seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say." Righteousness is utter integrity of character. All sense indulgence is out of place in it. But even those whose transgressions are manifold and whose sins are mighty can become righteous if they will. You can will to express what is right and just, to be "perfect, as your heavenly Father is perfect" in rectitude, and can work toward that perfection. The perfect will insures realization. To "have a conscience void of offense toward God and men always" is a high standard but not an impossible one. To achieve this conscience is to add by that much to the sum total of righteousness that exalts a nation.

Until the entire nation is exalted in its citizens each one may aspire to exalt it in degree. One by one we can express what is just and right until in time justice will become a tide that cannot be held back and righteousness a mighty stream that overflows all its banks. The forces of nature cannot be held back, and neither can the power of right thought and action. The latter make their own channels in which they carry all before them.

Accompanied by no inner conviction, no passion of devotion, the observance of traditional rites is of no value to the character. Sacrifices and songs are alike useless to establish righteousness. Righteousness itself alone avails. Neither error nor injustice can dominate the life when the mind is established in a state of objective justice and righteousness.

The "gate" where justice is to be established typifies the faculty that the mind possesses of opening to one thought and closing to another at will. As the Christ Spirit is made the basis of conscience divine wisdom and judgment become available to us, so that we find ourselves in agreement with all those who have regard for the principles of right and justice. Thus conscience becomes a sure indicator of both justice and righteousness.

QUESTIONS

1. What function does conscience fulfill?
2. What must we do in order to live victoriously?
3. What is righteousness? Can everyone live by its standard?
4. How can a nation be exalted in its citizens?
5. When is the observance of traditional rites of value to the character?

6. What is the "gate" where justice is to be established?

Lesson 8, May 25, 1947

UNITY SUBJECT—*What Is Required for Survival.*

INTERNATIONAL SUBJECT—*Why Nations Perish.*
—II Kings 17:5-12, 22, 23; Isa. 28:1-4.

5. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away unto Assyria, and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes.

7. And it was so, because the children of Israel had sinned against Jehovah their God, who brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods,

8. And walked in the statutes of the nations, whom Jehovah cast out from before the children of Israel, and of the kings of Israel, which they made.

9. And the children of Israel did secretly things that were not right against Jehovah their God: and they built them high places in all their cities, from the tower of the watchmen to the fortified city;

10. And they set them up pillars and Asherim upon every high hill, and under every green tree;

11. And there they burnt incense in all the high places, as did the nations whom Jehovah carried away before them; and they wrought wicked things to provoke Jehovah to anger;

12. And they served idols, whereof Jehovah had said unto them, Ye shall not do this thing.

22. And the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23. Until Jehovah removed Israel out of his sight, as he spake by all his servants the prophets. So Israel was

carried away out of their own land to Assyria unto this day.

1. Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine!

2. Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, will he cast down to the earth with the hand.

3. The crown of pride of the drunkards of Ephraim shall be trodden under foot:

4. And the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first-ripe fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

GOLDEN TEXT—

For Jehovah knoweth the way of the righteous; But the way of the wicked shall perish.

—Psalms 1:6.

SILENT PRAYER—*The reward for keeping the law of life is wisdom, understanding, self-dominion, and power.*

Materialism is as old as the race and as persistent. It leads not alone to strife and contention but to unreality and eventual defeat and downfall. In this sense sin or "missing of the mark" is the cause of the decline of a nation from power to impotence and of individual deterioration also. The prophetic utterance "My people are destroyed for lack of knowledge" is true in every age. Knowledge of the law and a realization of its irresistible compulsion results in intelligent compliance with its requirements, with consequent health, success, and well-being.

The soul is the battlefield of consciousness. Truth and error contend for its possession, and history, sacred or secular, is but a record of the war that constantly is waged between the higher and the lower states of consciousness, of which personalities are the puppets. That one nation after another has declined in power and importance until it has ceased to exist as a nation is proof of the hold of materialism over the soul. When the soul succumbs to materialism its doom is sealed. When a nation so succumbs its days are likewise numbered.

Thoughts that have been wrought in Truth and righteousness make up the spiritual mind (symbolized by Israel). Thoughts formulated without the observance of spiritual principle are represented by Assyria and Egypt. We protect ourselves from materialism by keeping our faith fixed on God.

Hoshea, the name of a king of Israel, means "save." This king was not so bad as his predecessors, but his faith in the power of Spirit was weak. When the king of Assyria came up against him, he became his servant and gave him presents. This shows the spell that materiality can weave over even one who possesses the grace of the I AM (Jehovah) within him. He sees the world following material gods and loses hope that the hold of materialism can be broken and the race set free from its benumbing influence. Disobedience results in weakness and inability to cope with the materialistic bent of thought. The formed appeals to the mind as more worthy of belief and loyalty than the formless, and the worship of God is reduced to a matter of forms and ceremonies.

The race is not yet out of materialism, but the

desire of many people is for a better understanding of spiritual principles. Provision is made for those who keep the eye of faith on the absolute good. Nothing shall prevail against them. "The Lord hath a mighty and strong one," and no one can prevail against this complete conviction of spiritual certainty and Truth. It means integrity for the seeker after the right, power for the one who relies on the reinforcing of power from on high, good judgment for the one who exercises his judgment under divine law. As surely as persons and nations perish because of their failure to observe the law of their being, so likewise they are surely preserved when they keep the law. Theirs is the choice to keep the law or flout it, and take the consequences. The same course of action exalts a person or a nation, namely obedience on the inner plane of being. We disobey the requirements of our being at our peril.

QUESTIONS

1. What causes the decline and fall of nations?
2. What inner struggle is symbolized by social strife and wars between nations?
3. What types of thought are represented by Israel, Assyria, and Egypt, respectively?
4. To what does disobedience to spiritual law lead?
5. Are there hopeful signs that materialism is losing its hold on the race?
6. What course of action exalts a person or a nation?

He that raised up Christ Jesus from the dead shall give life also to your mortal bodies.—PAUL

Unity Temple to Be Completed in 1947

At last the dream we have held these many years of a new Unity Temple in Kansas City is to be fully and completely realized, for the year 1947 holds the promise of being the year of fulfillment.

As you know, shortages of material have retarded progress on the Temple during the past year. Real progress has nevertheless been made, and the climax of our efforts is now in sight. Unity friends around the world who have been awaiting with enthusiasm the completion of the Unity Temple in Kansas City will welcome this news.

Many of these friends have expressed the hope that the Temple will be fully paid for when construction has been completed. Through their prayers and blessings and gifts friends everywhere are helping Unity realize this goal. Although expenditures for the coming year will total almost $400,000, we feel confident that these expenses can be met, for the spirit of accomplishment expressed by all Unity students has brought success in our past endeavors.

Unity students in Kansas City wish to take this opportunity to thank all who are supporting the Temple project so generously. The fact that you live outside Kansas City proves definitely that your interest in the Unity Temple is centered in the spiritual idea back of it. This pleases us very much, for it shows that we are attaining our goal: to build a temple that will be a world symbol of the spiritual ideals for which Unity stands.

Silent UNITY

Divine understanding is quickened in me, and I know the Truth.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

The Infinite love of God ever infolds me; bringing harmony, order, and peace into my mind, body, and affairs. I want to thank Silent Unity for this wonderful affirmation and for their prayers for me while I was a patient in a mental hospital. Through them I recovered quickly after I was admitted, and the going was made easy during the time it was necessary to stay there. On the day I was released I began using my prosperity bank again and am sending in the savings now.—*Mrs. L. W. L., Iowa.*

IN REGARD to my letter asking for prayers for my health and also prayers about employment for my husband and son, I wish to express my heartfelt thanks.

I wish to report that the improvement in my health has been really miraculous. As I have said before, I was suffering from extreme nervousness, which I could not seem to control under any circumstances, and having to get up many times in the night due to this affliction. In just this one month's time this condition has left me gradually; and this

last week I slept all night every night except one and that night I was up only once.

I have spent many hours reading Unity literature and I know definitely that this, together with your prayers, has been my sole salvation. I had been suffering for months from this affliction, and I feel that a great deal of it was due to the fact that I did not adhere strongly enough or with the proper faith to the Unity principles.—*Mrs. L. K. C., Wisconsin.*

I AM HAPPY to write you that the restorative power of Jesus Christ has made me whole. From the time I wrote to you I felt at peace, and by the time my letter reached you I felt as though a change had occurred in my body. When it came time to see the specialist, all the tests made were perfectly normal. They found no t. b. germs in the sputum, and all the blood tests were all right. In fact I think the specialist sort of wondered why I had been sent to him.

My strength returned remarkably fast, and I was able to enjoy and appreciate Christmas in the deepest sense, feeling that I had been born anew in Christ.—*Mrs. E. R. H., Washington.*

JUST A line to let you know that you may stop praying for my son G——. His skin is free from all blemishes, and he is once again free with the freedom of Spirit. Thank you so much for helping him, and God bless you.—*K. F., Ohio.*

Filled with Plenty

I AM WRITING concerning the letter I wrote about a

month ago asking for prayers. This is to tell you we were all wonderfully blessed. I know you were praying for me as I prayed, because I felt the effect of your prayers.

I asked help about debts and clothes for my son. Now my son has sufficient clothes for the winter, and our bills are about all paid. I thank you for your prayers and thank God for the blessings.—*J. J., Michigan.*

THE WRITER lived at Newton, Iowa, up to one month ago, and my wife is now at Quincy, Illinois. Back several weeks ago she asked for special prayers for me in seeking a new position. After many weeks of worry I have secured the best position of my life, and truly I know that prayer was the biggest factor in the matter. I am very thankful for all this, and this is not the first time that Silent Unity has helped me in the time of need.—*K. M., Illinois.*

He Shall Have Abundance

TODAY I opened my prosperity bank; and it is with great pleasure I forward to you a check for the amount I had saved. This has been saved for the first time in many many tries, a coin a day, as it should have been done.

Now to report on the very great demonstration that accompanied this bank drill. As I told you in my first letter I wanted one thousand dollars by Christmas. I had divided this into five hundred dollars in the checking account, three hundred in savings, and the rest in miscellaneous amounts in cash. As usual the Lord gave good measure pressed down

and running over. For at this writing I have more than five hundred in the checking account; and remember this was so low when I started this drill that it was always in danger of being overdrawn. This alone is a miracle. It was brought about by two unexpectedly large contracts that my husband received. It goes without saying how grateful I am and how my heart is raised in praise.—*Mrs. C. S., Oklahoma.*

Search the Scriptures

INCLOSED is the lesson I have been working on. I have enjoyed doing it very much, although I have had so much to do at the same time.

Now my daughter is married and all that had to be done in connection with the wedding has been accomplished. It was truly wonderful how everything was procured and rather easily in the face of the continual "You can't get that now" from so many. Various difficulties did arise, but I just kept thinking that God was directing all for His glory and dozens of little problems melted away. So many spoke of how perfect it all was in every way.

Now I expect to be increasingly free to study and practice Truth, and am happy that you wonderful folks are here to help us.—*E. S. J., Massachusetts.*

His Truth Is a Shield

IN AUGUST of last year our garage was broken into and our car taken. Upon finding this out we notified the police. I immediately began blessing the car and

whoever had stolen it, knowing that God's hand was on the wheel. The car was recovered the next morning by the police. It was placed in the garage, carefully checked, and received an O. K., no damage. —*Mrs. M. C. H., Indiana.*

Father, I Thank Thee

I AM SO happy to tell you how your teaching helps me and also helps my friends. The words surely prove that according to your faith it is done to you.

Every time something comes up I just have to listen to the little voice inside, and it all works out perfect. Thanks to the Lord God for His wonderful leading and protection.—*Mrs. J. A., Washington.*

My Help Cometh from Jehovah

IN LOOKING through some canceled checks this morning, I found that my subscription for UNITY magazine ended with the September issue! That will never do, and so I hasten to send a check for renewal for two years, with the hope that it will not be too late for me to receive a copy of the October number? There are always so many articles in the magazine of special interest. Charles Fillmore's Health and Prosperity in the August issue should be read by every adult.

Please send me a prosperity bank and pray with me for the prospering of my home and financial affairs. During the time that I have used a bank and the daily drill I have always felt a greater serenity and ease in all my daily contacts.

My blessings and love go to all of you for the wonderful work you are doing.—*L. C. B., California.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

We were very deeply wronged by relatives who spread a vicious rumor. We no longer resent them or their deeds. We went to them to explain how wrong they were, and they treated us with little consideration or courtesy. Do we owe them anything more?—*From a letter received by Silent Unity.*

Your good letter reveals your love and patience. We can appreciate how you have felt in regard to the false rumors, but it is a joy to know that you have remained poised in Truth without becoming greatly concerned about error. We know God is blessing you and your family for your calmness and faith in His goodness. Perhaps you have had feelings similar to those of a great man who once was confronted with the reports of friends that his "enemies" were telling untrue stories about his character. His only response was "The truth is not a cripple; it can walk alone."

You mentioned having gone to the persons who started the false rumors in a sincere attempt to explain the truth to them. You referred to their lack of understanding and asked if you "owe them anything more?" No, it would seem that there is nothing more to do at present in an outer way, but you can continue to work in an inner way. You can con-

tinue to bless them with thoughts of love and pray for God to inspire them with understanding. We shall be with you in daily prayer.

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> I have a friend whose only son, a bright, talented young man of twenty, committed suicide about nine months ago. He had served with the army overseas. His mother clung to her faith during the time he was termed missing but has not seemed able to "get hold of herself" since his death. I want very much to help her.—*From a letter received by Silent Unity.*

We are glad to help you bring comfort to your friend. As we pray for her we know that God gives her strength and courage and reveals the way to find new blessings in His wonderful world.

We can appreciate how disturbed your friend has been after her son chose to depart suddenly from the physical plane of life. Perhaps she thought, "Why did God protect him and bring him home from war only to permit him to end his life by his own hand after he reached home?" Such questions and similar ones may have come to your friend, and she may have wondered if she can preserve her faith in God after her experience. The only response that her mind can make to find peace is to realize that God did not fail when her son decided to leave the physical plane of life. God was with him at the time of his passing, even as He is with him now. God gave her son freedom to choose the path he wished to take in His universe, and she can continue to abide in faith in God, who does not condemn any person but blesses His children in their experiences.

It is not for us or any person to suggest the reasons for the departure of your friend's son, but we must continue to love God enough and the departed son enough to have faith that all things are working together for his ultimate good. We cannot know what trials in life may have caused your friend's son to decide to leave for another plane of expression. We can love him enough though to send out only good thoughts in his behalf, knowing that the Father is with him always, ready to fulfill every need.

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I married a girl whom I courted for six years. She begged me to study and take up a profession. I studied accounting but lost interest and quit. My wife became disgusted, and in time I gave her the divorce she asked for. After we parted I was crushed and heartbroken. We were remarried and that marriage failed. I am still deeply in love with her and want her back. After those two setbacks I developed a terrible inferiority complex. My chief weakness is that I am not aggressive. When still a child I ran away from fights. I hate myself because I hate a coward. Pray for me, so that I may become the man my wife wanted me to be.—*From a letter received by Silent Unity.*

Dear friend, God is love. God has not given you a spirit of fear but a spirit of love, of courage, of wisdom, and of power. We are praying that you may express these qualities in your life.

Each person has within him the Christ Spirit, which leads and guides him in the way he should go. None of us can successfully conform to someone else's idea as to just what kind of person we should be, what kind of work we should do, and

so forth. We do not feel, dear friend, that nonaggressiveness and running away from fights are signs of weaknesses. As a child of God you have access to His illimitable good; there is nothing to fear, there is nothing for which to condemn yourself. We see you as you truly are in Spirit, splendid, triumphant, glorious, free. We do not pray that you become the man your wife wants you to be but rather that you become aware of yourself as being a beloved son of God, able to express His perfection.

> My two daughters graduate this year. I don't know whether to allow them to take the "senior trip," which will be about four days on a boat. I believe it is best for them not to go as strange boys and girls from the city will go also.—*From a letter received by Silent Unity.*

Dear friend, as you and your daughters pray, you will know what to do in regard to the boat trip you mentioned. It would seem to us that since the boat trip is under the auspices of the school, there would be chaperons and in such a case the propriety of the trip is perhaps not to be questioned. The training and high ideals that have been instilled into your daughters will remain with them and guide them in every situation. You can help your daughters by having faith in their inherent goodness.

When children go from adolescence to adulthood, it is desirable to give them a certain amount of freedom of action. By trusting and having faith in your daughters you evoke the spirit of co-operation in them, and at the same time you can rest in the assurance that all is well.

UNITY CENTERS

The following leaders are conducting a ministry in keeping wi
the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, 320 Brower bldg
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, 107 N Robertson
Burbank—Harriet Sunday, 152 E Palm
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—May Butterworth, 115 N Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
Hayward—Anita Williamson, 638 First St
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—May Butterworth, 77 17th
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 E Union; Dollee Phillips, 2215 7th Ave.
La Crescenta—Dollee Phillips, 4004 La Crescenta
Monrovia—Irene Malloy, Monrovia Woman's Club
North Hollywood—Joseph & Mildred Haggerty, 5019½ Lankershim Blvd.
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich
Pomona—Max Flickinger, 249 W Monterey
Riverside—Katherine Sweaney, 3614 Ninth
Rosemead—Ethel C Turner, 1608 S Rosemead
San Diego—Marie Fleming, 1944 30th
Sacramento—Naomi Anderson, Blanche Evans, IOOF hall
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 2135 Sutter
Santa Cruz—Alice Hopkins, 151 Garfield
San Leandro—Barbara Lyon, 561 Lafayette
Santa Monica—Sue Sikking, Pacific bldg
Santa Rosa—Helen Wade, 426 Mendocino
South Gate—Edna Drebert, 2653 Santa Ana
Studio City—Herbert J Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Vallejo—Helen Wade, Vallejo Wome club
Van Nuys—Mary Hider, 14416 Victor
Whittier—Louise Newman, 410 S Gre leaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfi
Hartford—Harriet Gilbert, 926 Main
New Haven—Bonnie Adams, Hotel T

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fel New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce Auditorium
Daytona Beach—Mary D. Huck, Broadway
Jacksonville—Rose Emery, 220 E Mou
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Ora
St Petersburg—Louise Beaty, 646 5 av
Tampa—Ruby Wagner, Louise Ran 413 Grand Central
West Palm Beach—Fannye Treaster, S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peach N W

HAWAII

Honolulu—Marie Handley, 240 Lewer

IDAHO

Boise—Christopher Scott, Pinney

ILLINOIS

E St Louis—Florence Schaefer, Br view hotel
Chicago—W I & Anna Hoschouer, 30 Wabash; Nellie McCollum, 64 W dolph; Edith Reynolds, 116 S Mi gan; Janet Beaudry, 410 S Michi Margaret Halsey (col) 104 E 51; rietta Gorden (col) 4307 S Mich
Decatur—Maud Kellogg, 317 W Dec
Rockford—Bonnie Brown, Empire bl
Springfield—Eva Conover, 109 S 7th

INDIANA

Ft Wayne—Cleo Lee, 220 E Jeffers
Huntington—Cleo Lee, public libra
Indianapolis—Margaret Strahle, Clay hotel; Frederick Andrews, 8 E M
Kokomo—Lydia Simpson, 314 W Wa

IOWA

Cedar Rapids—Unity, 1015 2 Ave
Des Moines—Betty Stitt, 42 & Rolli
Sioux City—Elizabeth McClaughry, surance Exchange Bldg
Waterloo—Irene Duncan, 324½ E Fo

KANSAS

Hutchinson—Nona Kerfoot, 316 W
Topeka—Harriet Pfouts, Jayhawk

Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Bay City—Roxie Miller, YWCA

Birmingham—Virginia Shipley, 148 S Woodward, Rm 215

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) St Antoine YMCA

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, 63 Jefferson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Eve Edeen, 72½ N Saginaw

Royal Oak—Maud McCulloch, 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Wyatt, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Unity, Columbia bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Unity, 138 N 12

Omaha—C N & Hallie Broadhurst, YWCA bldg

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Forest Hills Inn

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Schenectady—Marian Hoagland, United Scottish Organizations bldg

Syracuse—Mae Lundahl, 110 Onondaga ave

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Mary Dunning, Jessie Maloney, 34 S High

Alliance—Unity, 242 E Main

Canton—Octavie Martial, 203 6th NW

Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E. Wissman, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—Dale & Donna Newsum, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tabse, 117 Ross

Marietta—Orilla Werner, 424 Front

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, 19½ S. Limestone

Toledo—Wallace Tooke, 1623 Broadway

Warren—Everett St John, 2d Natl Bank bldg

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kebrer, 714 S Boston

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, Hotel Chisca
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, Gardner hotel
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel
Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
London—Unity, 432 Clarence
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queen
Winnipeg—Edna Bowyer, Russell Kemp Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, Stanhope Terrace, Bayswater Rd London, W 2
High Wycombe—Dora Johnson, Longcroft, Studley Green
Easington Village—Thomas W Merrington 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, Waterloo pl, Co. Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.

Jesus Christ Heals

BY CHARLES FILLMORE

"To be continuously healthy we must draw upon the one and only source of life, God. God is Spirit, and Spirit pours its quickening life into our mind and body when we turn our attention to it and make ourself receptive by trusting Spirit to restore us to harmony and health," writes Charles Fillmore in his book *Jesus Christ Heals.*

Because Mr. Fillmore imparts his vision of the truth about health in vigorous, reassuring language, he has inspired many, many Unity students to turn to God for the healing of their mind, body, and affairs. He shows clearly how demonstrations are made; namely by following these three steps: recognizing the Truth as it is in principle, holding the idea, and acknowledging fulfillment. (Pray believing that you have received, and you shall receive.)

Jesus Christ Heals abounds in precepts for the reader to follow in order to gain perfect health. Thus the book becomes a treasury of positive instruction for anyone seeking to bring forth his Christ perfection.

Jesus Christ Heals is priced at $1 in the standard edition; in the de luxe edition, $2.

Appearing in Other Unity Magazin This Month

The Heart Springs Back

In his *Daily Word* article "The Heart Springs Bac Ralph Rhea writes of his observation of how men a women meet seeming failures in their life. He says i reassuring to know that people have an inherent qua that lends hope and fortitude in times of stress a enables them to overcome difficulties. "It is this kno edge," writes Mr. Rhea, "that has made me positive t we can, if we will, learn to control the conditions our life and rise out of appearances of inharmony. . I know that life can bring no problem or situation difficult to meet. Unhappiness, despair, defeat, can abide for long, for always the heart springs back."

Music and Religion

From early times music and religion have been separable. Great composers dedicate much of th inspired work to the glorifying of God. Today know more about what music does and how we can it for our benefit. In his article entitled "Music Your Daily Needs" in the May 4 issue of *Wee Unity* Doron K. Antrim discusses the value of mu in relieving nervousness and in replacing gloomy ne tive thoughts with cheerful, positive ones. "Music renew us in body, mind, and spirit. . . . It lifts us fr the daily round completely, takes us out of oursel and we are restored and renewed. This is a wholeso experience for anyone, particularly one who is incli to dwell on inharmonious thoughts," says Mr. Antr

Parting with Money

"Virtually every day we have occasion to part with oney. Some say facetiously that if money talks, all it er says is good-by. . . . Whether the purchase you ake or the bill you pay be large or small, whether ou hand over the cash or mail a check, pause for a oment and put your silent but sincere and fervent essing on what is going forth from your hand," rites Francis J. Gable in his *Good Business* article Blessing Your Money."

Mother's Day Mystery

Eleven-year-old Larry Todd was determined to show Mother not only his love but his gratitude for the fine rthday party she gave him. Therefore his Mother's ay gift to her must be something special. No sooner d he prayed, "Dear God, please help me to think of mething special for Mother," than things began to ppen. Larry's story is told in *Wee Wisdom* by Elsie rant Henson and is entitled "Mother's Day Mystery."

The Silver Lining

"Isn't it enough for you to be so ugly that people te to have you around? Do you have to be clumsy to the bargain?" These were the words Marguerite Walton's uncle spoke to her when she was eight years d. For a time she was sick with despair. Responding ter to the courageous spirit within her, she began inking of how she could make people love her. Thus r uncle's harsh words were really the beginning of a nsformation of her character. Marguerite Walton's ory appears in *Progress* and is entitled "The Silver ning."

Unity Books and Booklets

For Beginners	Beginning Again — standard only	$1.0
	God a Present Help — de luxe $2; standard	1.0
	God Is the Answer — standard only	1.0
	How I Used Truth — standard only	1.0
	Lessons in Truth — standard only	1.0
	Lessons in Truth — *Russian, Spanish, Dutch*	1.0
	Letters of Myrtle Fillmore — de luxe $2; standard	1.
	Lovingly in the Hands of the Father — standard only	1.
	New Ways to Solve Old Problems — de luxe $2; standard	1.0
	Six-Day Healing Practice, A — *Spanish* $.10; *English*	.2
	Great Physician, The — standard only	1.0
	Mental Equivalent, The — *German* $.10; *Russian*	.1
	Whatsoever Ye Shall Ask — de luxe $2; standard	1.0
For Healing	Christian Healing — de luxe $2; standard	1.0
	Divine Remedies	.2
	Jesus Christ Heals — de luxe $2; standard	1.0
	Truth Ideas of an M. D. — standard only	1.0
	You Can Be Healed — de luxe $2; standard	1.0
For the Home	Meatless Meals — cloth	1.
	You and Your Child — de luxe $2; standard	1.0
For Prosperity	As You Tithe so You Prosper	.2
	Both Riches and Honor — standard only	1.0
	Prosperity — de luxe $2; standard	1.0
	Prosperity's Ten Commandments — standard only	1.0
	Working with God — standard only	1.0
For Inspiration	Best-Loved Unity Poems — standard only	1.0
	Finding the Christ — *Russian, German, Swedish* $.10; *English*	.2
	Have We Lived Before? — de luxe $2; standard	1.0
	Mightier than Circumstance — standard only	1.0
	Sunlit Way, The — standard only	1.0
	Unity's Fifty Golden Years — paper	1.0
For Devotion	Bible, American Standard Edition	5.0
	Book of Silent Prayer	.5
	Contemplation of Christ, The	.2
	Effectual Prayer — standard only	1.0
	Silence, The	.5
	Unity Song Selections — cloth	1.0
For Advanced Study	Christ Enthroned in Man — de luxe $2; standard	1.0
	Know Thyself — de luxe $2; standard	1.0
	Metaphysical Bible Dictionary	5.0
	Mysteries of Genesis — standard only	1.0
	Mysteries of John — standard only	1.0
	Talks on Truth — standard only	1.0
	Teach Us to Pray — de luxe $2; standard	1.0
	Twelve Powers of Man, The — standard	1.0
	What Are You? — de luxe $2; standard	1.0

Greeting Booklets

Are You Getting All You Want from Life? .10	He Passed This Way .1
Be at Peace .10	Holy Bread .1
Breath of Immortality .10	Land Is Bright, The .1
Challenge of the Dawn, The .10	Life Is Consciousness .1
Christmas Spirit, The .10	Mental Equivalent, The .1
Daily Resurrections .10	Prayer of Prayers .1
First Things First .10	Protecting Presence, The .1
Gifts for the Christ .10	Recipes for Living .1
Great Helper, The — *French, English* .10	Song of Life, The .1
God Is Blessing You Now .10	Way of Faith, The .1
	Where Blessings Begin .1
	White as Cotton .1

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1.0
	Jet and the New Country	1.0

NEWS *from* UNITY

Unity's Perfect-Health Program Begins in May

Perfect health is essential o happiness and the perfect xpression of our God-given bilities. It is natural, it is God's idea for man and is herefore possible to all men; et many people continue to e handicapped.

All Unity students who dei re to demonstrate perfect ealth should participate in he Perfect-Health Program hat Unity has scheduled for May and June. The book sectted as a basis for the program is *Jesus Christ Heals,* by Charles Fillmore, who inspires his readers to accept health as he very essence of Being, for it is as universal and endurng as God." Mr. Fillmore declares, "To know God as ealth one must take up the tudy of the healthy *mind* and nake it and not physical appearance the basis of every alculation."

Inside the back cover of this magazine you will find the announcement of this perfect-health program. Why not decide now to pray specifically for a realization of perfect health? Why wait any longer to give your attention to the Truth about yourself? Be one of the thousands to demonstrate perfect health—God's plan for you in the beginning and still His idea of you and for you!

Physician Writes for Unity

Readers of the June issue of *Unity* will have an opportunity to read a splendid article by Dr. F. R. DeHoney entitled "Miss the Mark No More." Doctor DeHoney fearlessly discusses the subject of healing, points out the reasons why there is not more spiritual healing, and suggests methods of restoring health through prayer.

Youth of Unity Conference June 21 through June 27

Each year Unity young people from all parts of the United States and Canada pack their bags and journey toward Unity Farm to attend the Youth of Unity Conference. There they meet old

friends, make interesting new ones, and find spiritual guidance and help in the special classes for young people.

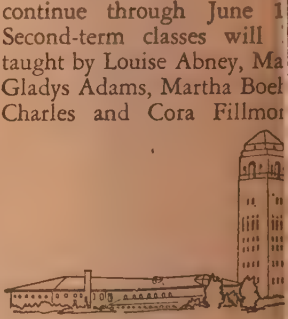
All Unity young people, whether members of a Youth of Unity chapter or not, are invited to attend the 1947 conference, which will be held at Unity Farm, June 21 through June 27. The days are filled with classes, business meetings, group discussions, and the election of international officers. The classes will be taught by leaders and teachers from Unity School.

There will be plenty of time for swimming, tennis, golf, and other outdoor activities amid the beautiful surroundings of Unity Farm. A tour of the farm has been planned, besides other entertainment, including a banq and semiformal dance on t evening of June 25.

A folder telling you abo the classes and meetings, t expenses for the week's st at the conference, and givi other essential informati will be sent you. Write Youth of Unity, 917 Tra Kansas City 6, Mo.

Unity Training School Opened April 21

The 1947 season of t Unity Training School open April 21 with the beginni of the first term, which w close May 16. The seco term begins May 19 and w continue through June 1 Second-term classes will taught by Louise Abney, Ma Gladys Adams, Martha Boel Charles and Cora Fillmo



Francis J. Gable, Herbe Hunt, Maud Kellogg, Mae Lundahl, and Richard Lyn

For further informati about the Training Scho write to Dr. G. LeRoy Da Registrar, Unity Trainin School, Lee's Summit, Mo.

ew Supply of Free ooklet by Emmet Fox

Emmet Fox has given Unity ermission to print a free edi- on of his booklet *The Gold- n Key.* Copies are now ready nd will be sent free upon re- uest. *The Golden Key* to armony and happiness is cientific prayer, according to octor Fox, who says in his oreword to this booklet:

"I have compressed this essage into five pages. Had been possible I would have educed it to five lines. It is ot intended to be an instruc- onal treatise, but a practical cipe for getting out of ouble. Study and research e well in their own time nd place, but no amount of ther will get you out of a oncrete difficulty. Nothing ut *practical work in your own onsciousness* will do that. The istake made by many people,

hen things go wrong, is to im through book after book, ithout getting anywhere.

"Read *The Golden Key* veral times. Do exactly what says, and if you are per- stent enough you will over- ome any difficulty."

New Free Booklet Health Is Catching, *Volume III*

Several years ago Unity published a booklet containing letters from persons who had experienced spiritual healing. The letters reported all kinds of physical and mental difficulties overcome by prayer.

Because many readers of this booklet demonstrated their own bodily perfection, Unity published another booklet of letters known as *Health Is Catching,* Volume II. Now *Health Is Catching,* Volume III, is ready for distribution. You may have one or more copies on request. A copy of Volume II will be sent along with Volume III if you wish. The supply of Volume I has been exhausted.

Spiritual Substance

The spiritual substance from which comes all visible wealth is never depleted. It is right with you all the time and responds to your faith in it and your demands upon it.—*Charles Fillmore; Prosperity.*

Call for Unity Literature from Philippine Islands

The head of a religious organization in the Philippine Islands appreciates the Unity literature sent to him through the Good Neighbor Fund and requests additional books and magazines for distribution to

fellow ministers. He writes as follows:

"The literature you sent me was warmly received by the members of my congregation. I also furnished copies for other church heads. The result is that they are clamoring for more. They unanimously commented that your periodicals stimulate all churchgoers. In our country we need to understand the healing power of Christ and the possibility of using it in our daily life.

"The war destroyed our churches, schools, printing presses, and other facilities, but I found your literature through a friend and know how enlightening it is. Now I ask that you please help us enlighten our people. In the name of the church I acknowledge this great debt of gra tude to you. Our ferv hopes and prayers are that t Unity movement may end forever."

We bless these brave p ple now actively engaged reclaiming their war-to country for their desire to corporate spiritual values i their life. Many Unity s dents send love offerings the Good Neighbor Fund books and subscriptions th co-operating with Uni School in bringing the m sage of Jesus Christ's heali ministry to persons in t Philippine Islands and other parts of the world.

New Zealand Columnist Praises Wee Wisdom

Unity headquarters has r ceived a number of orders f *Wee Wisdom* from persons New Zealand, who tell of description of *Wee Wisdo* by a columnist in a dai journal in that country. Cli pings of the columnist's artic have been forwarded to Unit The article is complimenta and we are grateful to t columnist who prepared it.

Wee Wisdom is Unity magazine for children of fi to thirteen years of age. It w founded by Myrtle Fillmo more than fifty years ago.

Take Your Truth with You

—to the office

—to the salesroom

—to the laboratory

There is no situation that the Jesus Christ teachings cannot harmonize; their application insures progress in any field of endeavor. Alert business and professional men and women who know this write for GOOD BUSINESS, the Unity magazine for business people. Many of their articles give examples of Truth applied successfully to specific conditions; others show how faith and understanding help an individual in his personal relationships, so important in making life happy and successful.

GOOD BUSINESS CAN HELP YOU

GOOD BUSINESS can show you how to apply Truth to situations in your own business or profession. In addition to the outstanding articles selected for each month's issue you will find dependable features, such as "Calendar of Activity" and "Worth Passing On." Order GOOD BUSINESS now and let it begin helping you. A year's subscription is $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

Enjoy the Freedom of True Prosperit

You can be free of thoughts of worry about your affa if you will steadfastly look to God alone as the source of yo prosperity. For the prosperity that comes from God is tr prosperity; it is permanent and fulfills every need and desi it is not dependent upon world affairs or upon conditions arou you.

In your effort to look steadfastly to God for your pr perity you can be helped by the Unity Prosperity Bank dr which is a time-proved way of prayer and practice for bringi about the visible manifestation of your good. The drill dire your mind daily to divine supply and keeps it attuned to t mind of God, the storehouse of abundance for man, thus fre ing you from worry about outer appearances of material lack other limitation.

As you comply with the Bank plan by daily using t prayers and by blessing a coin, which you place in the Ba as a symbol of God's unfailing supply, Silent Unity prays wi you for your success. The amount saved in your Bank may used to send UNITY subscriptions to your friends.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray w me for a successful demonstration. I will use the drill seven weeks a save $3 for the three *Unity* magazine subscriptions (one year eac listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

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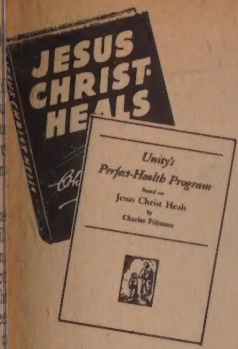

Announcing . . .

UNITY'S PERFECT-HEALTH PROGRAM . . .

for May and June

During the months of May and June Unity students are asked to have a part in demonstrating the truth about health. They are invited to participate in Unity's Perfect-Health Program, which is based on Charles Fillmore's book JESUS CHRIST HEALS. This book sets forth Mr. Fillmore's most illumined teaching on the subject of health. In twelve truth-filled chapters he takes his readers back to the fountain-head of Truth, Jesus Christ, who gave us the divine precepts of health, demonstrated them, and applied them to the healing of His fellow men "of all manner of disease."

PERFECT HEALTH IS POSSIBLE TO YOU!

No matter what seems to be the state of your health and affairs at this time, it is possible for you to benefit by taking part in this Perfect-Health Program. Thousands will be agreed in asking for the blessing of perfect health! Think of the out-pouring of Spirit in answer to the prayerful agreement of thousands! You can be blessed as you share in this great health demonstration.

FREE BOOKLET FOR YOU

All you need do to unite with Unity in this program is to send for a copy of JESUS CHRIST HEALS and follow the assignments in the helpful free booklet which accompanies each copy of the book. Order now and be ready for Unity's Perfect-Health Program during May and June. Just ask for a free copy of the Program if you already have the book.

JESUS CHRIST HEALS is priced at $1 a copy.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Letter to the Philippians

Elaine V. Emans

I wonder if Paul
In the dim past knew
When he wrote Philippi,
"One thing I do,
Forgetting the things
Which are behind,
And stretching forward,"
How we should find
The strength and courage
To follow the brave,
The beautiful pattern
That he gave?
Did he dream perhaps
We should look ahead
With more assurance
For what he said?